

# ISRAEL.

## PROPHECY REVEALED.

BY  
CYRIL LETHBRIDGE.

*With Compliments*

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“And he said unto me, Seal not the sayings of the prophecy of this book ; for the time is at hand.”—Rev. xxii. 10.

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"I DANIEL understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet" (Dan. ix. 2).

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## PREFACE.

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FEELING called to this work, I have endeavoured, by the grace of God, to give to the English nation a true exposition of the prophecies of God which for ages have been veiled in mystery—to expound the mystery of the Word as spoken by the mouths of the prophets since the world began. In doing so, I must acknowledge the gracious help afforded me, which enabled me with comparative ease to succeed in the discovery of those special verses for which I searched, and for those best suited to throw light and a logical interpretation upon the prophecies I have sought to interpret.

Knowing of a surety by the cry from the Church, and having acquaintance with the enormous sacrifice of the serious side of life for pleasure and indulgence, that true Christianity is declining amongst the people, and being conversant with the gigantic strides that the flood of Rome is making amongst the people, I sincerely trust that this work will have come in good season to uplift the people and nation, and to turn to godliness those whose forebears purchased at so dear a price and sacrifice the glorious liberties, both civil and ecclesiastical, which are so essential to a clear conception of truth, and to a high moral standard of life, and of which the nation is so blessed in being the recipients.

I have endeavoured to throw light upon the prophecies of Daniel and of Revelation, which unquestionably embrace the greater portion of prophecy; to cast aside the veil of obscurity, and to reveal in some considerable

part this hidden mystery—"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints . . . which is Christ in you, the hope of glory" (Col. i. 26, 27); and furthermore, and directly connected therewith, to establish the divinity and the divine inspiration of the prophets, and the material existence of the House of Israel, which comprises those tribes other than the Jews, or House of Judah.

Having a desire to keep this work in as compact a form as possible, to be precise and to the point, mainly quoting the plain and direct materially-established facts, the reader may note the seeming abruptness with which this work has been executed, the writer laying no claim to literary abilities. Knowing this, and knowing also that many are unacquainted with this subject, which is of such great import and of such vital interest to the nation of Israel, and recognising the incredulous disposition of humanity, I firmly recommend all—in the words of our Saviour and of His holy apostles—to search the Scriptures and prove all things, for they are they which testify of these things.

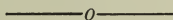
I would desire the reader to compare this exposition in the light of the world's history, prophetic and historic, feeling secure in the belief that this work harmonises with both so perfectly that no doubt or aspersion can be placed upon its genuine character; but that rather it must be admitted that the truth of God and the fulfilment of His promises have been literally and substantially proven and fulfilled.

I specially inscribe this treatise and commend it to the great English nation, and to their fellows of the House of Judah—the Jews.



# ISRAEL.

## PROPHECY REVEALED.



### CHAPTER I.—THE SEVEN TIMES.

THESE seven times, as will be shown, are directly connected and concerned with the dominion of the earth, which was to be given into the hands of Nebuchadnezzar, the great Gentile monarch, and subsequently cover the duration of the seven times punishment in which the House of Israel and Judah were to be afflicted by being placed under the yoke of their enemies; and at the end of these times the dominion was to be taken from the Gentiles and given to the whole House of Israel.

In Jeremiah we become acquainted with the time and manner in which the kingdoms of the world were given over to the heathen, when, because of their departure from the ordinances of God, the Israelites were to be given over to their enemies.

In the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, the Lord commanded Jeremiah to make bonds and yokes, and send them unto the nations by the hands of his messengers, to declare that the Lord had given the kingdoms of the earth into the

hands of Nebuchadnezzar, His servant, and that all nations should serve him and his son, and his son's son, until the time of his land come ; and it shall come to pass that the nation and kingdom which shall not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish (Jer. xxvii.). "And these nations shall serve the king of Babylon seventy years, and after seventy years I will punish the king of Babylon, and the land of the Chaldeans, and will make perpetual desolations " (Jer. xxv.).

And thus in these chapters do we become acquainted with the time when the chosen of God were given over to the dominion of the earth.

Nebuchadnezzar thus represented the kingdom of Babylon, which reigned over the nations for seventy years, though personally he only reigned forty-five years.

In the year 606 the House of Judah was placed under tribute by Nebuchadnezzar ; and in the year B.C. 603, because the Jews refused to pay tribute, Nebuchadnezzar sent his armies against Jerusalem from the north, and Jerusalem was taken, and Jehoiachin, and the princes, and the chief of the Jews, were carried captive to Babylon. At this time Nebuchadnezzar had subjected all the nations to his rule and kingdom.

For seventy years from the placing under tribute, in B.C. 606, did the kingdom of Babylon reign over the nations and Jerusalem, and at the end of the seventy years the kingdom of Babylon was destroyed by the Medes and Persians, and Belshazzar the king was slain, and Darius the Mede took the kingdom (Dan. v. 31).

From the book of Jeremiah we must pass on to the book of Daniel, where we become further acquainted with the kingdom of Nebuchadnezzar.

In the second year of his reign Nebuchadnezzar dreamed dreams. His first dream was of the "great image," which was symbolic of the kingdoms of the Gentiles, who were to have dominion over the earth and over the people of God; and Daniel interpreted the dream, saying, "It is thou, O king, and thou art this head of gold."

In his second dream Nebuchadnezzar saw a "tree" in the midst of the earth, and Daniel declared that "the tree which thou sawest, it is thou, O king; thou art grown and become strong: for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth."

Thus the "tree," like the "great image," is symbolic of the dominion of Nebuchadnezzar, and consequently symbolises the four great empires which were to have dominion over the whole world.

In the dream of Daniel vii. these four empires are symbolised by four beasts, and the first is the lion—the emblem of Babylon. Nebuchadnezzar's heart was changed into a beast's heart, which identifies him with the lion or first beast representing the first kingdom, which is the head of gold and Babylon.

This lion or kingdom of Babylon is synonymous with the "it" mentioned in Nebuchadnezzar's second dream (Dan. iv. 14), while the destruction of the kingdom of Babylon is depicted by the plucking of the wings of the lion (Dan. vii.) and the cutting off his branches, shaking off his leaves, and the scattering his fruit (Dan. iv. 14; Ezek. xxxi. 3). (The lions, the kings of Assyria and Babylon—Jer. l. 17).

Therefore, taking the "it" to represent the first kingdom, Babylon, the getting away of the beasts from under it (ver. 14) will be fulfilled in the destruction of



the remaining kingdoms, which are Medo-Persia, Grecia, and Rome. So that the "tree" is symbolic of the four empires equally with the great image; and seven times were to pass over Nebuchadnezzar, till God set up His kingdom—"Until thou know that the Most High ruleth in the kingdom of men, and giveth the kingdom to whomsoever He will."

Nebuchadnezzar's insanity may be taken as typical of the seven times dominion of the four kingdoms, which were to be governed by the basest of men.

The seven times would cover the four kingdoms of Nebuchadnezzar—Babylon, Medo-Persia, Grecia, and Rome, and the stump of the roots. The stump of the roots refers to the kingdom which was to rise up after the destruction of the four kingdoms. The roots symbolise the ten kingdoms into which the fourth or Roman empire was to be divided.

In B.C. 606 the Israelites were placed under the dominion of Nebuchadnezzar. Their seventy years' affliction by Babylon ended in B.C. 536, when Babylon was overcome by the Medes and Persians. Seven times, according to the year-day punishment of Israel (Numb. xiv. 34; Ezek. iv. 6), would give 2,520 years. 2,520 years from B.C. 606 gives the year 1914, which year is the fulfilment of the seven times affliction of the Israelites.

The dream of the "tree" by Nebuchadnezzar occurred in the second year of his reign, B.C. 604. Twelve months afterwards Nebuchadnezzar walked in the palace of his kingdom, when the thing was fulfilled upon him—when he became insane, and when the seven times dominion of the world was given into the hands of the Gentiles.

Twelve months after, 604—603, the year which

begins the seven times of the Gentiles ; seven times = 2,520 years from B.C. 603—1917, which is the year of the end of the dominion of Esau or the Gentiles, and the beginning of Jacob or the chosen Israel of God.

We find the reference to the seven times in Leviticus xxvi. 24—28 : “ Then I will walk contrary unto you also in fury : and I, even I, will punish and chastise you seven times for your sins.” And in verses 29—33 is given a description of the manner of the affliction which was fulfilled against Jerusalem by the four horns of destruction, as written in Zechariah i. 19 : “ These are the horns which have scattered Judah, Israel, and Jerusalem.”

The destruction began with Babylon (B.C. 606-3) and ended with Rome (A.D. 70). “ And the Lord shewed me four carpenters. Then said I, What came these to do ? And He spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head : but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.” The horn is symbolic of Nebuchadnezzar and his seven times kingdom.

The times of the Gentiles are further spoken of in 2 Esdras xi. 39, 40, where is related the vision of the eagle, which is the kingdom seen by Daniel the prophet (2 Esdras xii. 11) : “ Art not thou it that remainest of the four beasts, whom I made to reign in My world, that the end of their times might come through them ? And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression ; and so long time dwelt he upon the earth with deceit.” That this refers to the kingdom of Rome there can be but little doubt, as the

fulfilment of these times is further spoken of by Christ to His apostles when referring to the destruction of Jerusalem at the hands of the Romans: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). And these times, according to a literal translation, shall be fulfilled in 1917.

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## CHAPTER II.—DANIEL II.

IN this chapter is related the first dream of Nebuchadnezzar. "And in the second year of his reign Nebuchadnezzar dreamed dreams." And Daniel interpreted the dream, saying: "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Ver. 31: "Thou, O king, sawest, and behold a great image. . . . This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces."

Ver. 36: "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them



all. Thou art this head of gold. And after thee shall rise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

So Daniel explains to Nebuchadnezzar that five kingdoms were to rise up to have dominion over the whole earth, and that the fifth was to be set up by the power of God and was to have dominion for ever.

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### CHAPTER III.—DANIEL IV.

IN this chapter is related the dream of the "tree" by Nebuchadnezzar, depicting the dominion of the kingdoms for seven times. Ver. 10: "Thus were the visions of mine head upon my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great." Ver. 13: "I saw . . . and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit:

let the beasts get away from under it, and the fowls from his branches : nevertheless leave the stump of his roots in the earth, even with a band of brass and iron, in the tender grass of the field . . . and let his portion be with the beasts in the grass of the earth : let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times pass over him . . . to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Ver. 20 : "The tree which thou sawest . . . it is thou, O king, . . . and they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen . . . and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Ver. 29 : "And at the end of twelve months the king walked in the palace of the kingdom of Babylon." Ver. 33 : "The same hour was the thing fulfilled upon Nebuchadnezzar."

The interpretation of this dream I have already given in the seven times depicting the four kingdoms of Nebuchadnezzar, and their duration of 2,520 years. That the giving of the kingdom to Nebuchadnezzar after his seven years' insanity did not end the giving of the kingdom of the world to the Gentiles is to be discerned in Dan. v., where it is shown that because Belshazzar did not profit by the experience of Nebuchadnezzar, and turn to worship God, that same God took the kingdom from him and gave it to the Medes and Persians (Dan. v. 28).

## CHAPTER IV.—DANIEL VII.

“I SAW in my vision by night, and, behold, the four winds strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first like a lion . . . the second like a bear . . . the third like a leopard, having four wings, and four heads . . . and a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns . . . and behold there came up another little horn.” Ver. 17: “These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess it for ever, even for ever and ever.” Ver. 23: “Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns are ten kings that shall arise; and another shall rise after them; and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.”

In this chapter the four beasts represent the four kingdoms, and these beasts are symbolic of the kingdoms of Babylon, Medo-Persia, Grecia, and Rome, as the lion, the bear, the leopard, and the eagle (2 Esdras xi.). The fifth kingdom was to be given to the children of the saints, called Israel, and was to be founded upon Christ, the Stone, and was to be raised up in the days of the ten kingdoms of the fourth empire.

The fourth kingdom was to have ten horns, or to be divided into ten kingdoms, as the toes of the feet, and as the roots of the tree; and another kingdom in conjunction with these kingdoms was to rise up among them, but after their division and formation. The fourth kingdom would thus comprise in all twelve kingdoms—pagan Rome, the ten kingdoms, and papal Rome—and thereby harmonise with the eagle of Esdras, in which twelve kings were to reign; and these twelve kingdoms, and more especially the last kingdom, were to persecute the saints of the most High, and to wear them out. The last little horn was to have dominion to persecute for 1,260 years, or time, times, and a half. But the people of those who were to be persecuted and done to death by this last horn, were to break the power of the fourth kingdom and stand for ever. And all dominions were to serve Him—Christ, the Stone—through the kingdom of the saints—the stone kingdom.

And these people were through Christ to become living stones. For through Him we all have access by one Spirit unto the Father, and become built upon the foundation of the apostles and prophets, Jesus Christ being the chief Corner Stone; in whom all the building fitly framed together joineth into a holy temple in the Lord (Ephes. ii. 19).

## CHAPTER V.—DANIEL VIII.

“And I saw in a vision . . . and, behold, there stood before the river a ram which had two horns . . . and an he goat came from the west : and it had a notable horn between its eyes . . . the great horn was broken ; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the stars of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground ; and it practised, and prospered.” Ver. 16 : “And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. . . . And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia : and the great horn the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his



power shall be mighty, but not in his own power : and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand : and he shall magnify himself in his heart, and by peace destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand . . . wherefore shut thou up the vision ; for it shall be for many days.”

Herein the angel is commanded to tell Daniel what shall be in the latter days, or last end of the indignation. And the angel tells of the kingdoms of Medo-Persia, and of Grecia, and the king of fierce countenance (Rome).

It is written in Deut. xxviii. 50 that the king of fierce countenance was to come against the Israelites and their cities, and was to take them captive, after putting many to the sword and forcing them to undergo other afflictions ; and their land was to be made desolate, and was to be trodden down by the Gentiles A.D. 70.

This description of the kingdom of fierce countenance points conclusively to Rome. This kingdom was to stand up at the latter time of the four kingdoms into which the Grecian was to be divided. It was to destroy wonderfully—as Rome destroyed. Through his policy, doctrines, dogmas, and fables, it was to practise and prosper, and deceive the very elect—to cast or draw them from God to earthly traditions. It was to tramp or stamp upon the servants of God—as Rome did. It was to magnify itself even unto Christ—as Rome did (*Vicarius filii Dei*, the Vicar of the Son of God). It was to take away the daily sacrifice and cast

down the holy temple, and lead a host of soldiers against the Israelites because they transgressed God's covenant—which was fulfilled by the hosts of Rome.

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## CHAPTER VI.—THE FIVE EMPIRES.

DANIEL declared that the God of heaven revealed secrets, and would make known to Nebuchadnezzar what would come to pass in the latter days (Dan. ii. 18). Daniel then foretold the rising up of five empires one after another.

In the last days of the kingdom of Babylon (Belshazzar), the angel was commanded to tell Daniel the events to occur in the last end of the indignation, and forthwith tell of the kingdoms of Medo-Persia, Grecia, and "Rome."

In Dan. x. the angel makes known what shall come to pass in the latter days, and in connection therewith quotes the kingdoms of Medo-Persia and Grecia, and in the next chapter (xi.) depicts the events to occur during the dominion of Rome.

Thus the events depicted to Nebuchadnezzar by Daniel to occur in the latter days must irrefutably refer to the dominion of the kingdoms of Babylon, Medo-Persia, Grecia, and Rome; the latter times to refer more especially to the Roman kingdom. The four kingdoms of the great image and the tree are undoubtedly these four kingdoms.

Another proof that the fourth kingdom applies to Rome is found by referring to the 8th chapter of Daniel

(ver. 9). After the Grecian kingdom, the next kingdom was to extend toward the south (Egypt), and toward the east (Grecia and Asia Minor), and toward the pleasant land (Syria and Palestine), which was fulfilled by Rome.

Still another proof may be taken from the 9th chapter of Daniel (vers. 24—27), where the angel Gabriel relates to Daniel the coming of Christ and the destruction of Jerusalem and the temple. The verses are synonymous with verses 11—13 of chapter viii.

Dan. viii. 11—13 : “ Yea, he magnified himself even unto the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground ; and it practised, and prospered. Then I heard one saint speaking unto the other saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? ” (unto 2,300 days).

Dan. ix. 26, 27 : “ And after threescore and two weeks shall Messiah be cut off, but not for Himself : and the people of the prince that shall come, shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

The host of the prince that destroyed Jerusalem and



the temple was the Roman host under Titus Vespasian, A.D. 70, and there was not left one stone upon another that was not pulled down ; and Rome possessed Jerusalem and set up her own abomination or doctrines of worship.

This destruction by Rome was told the Israelites by Jesus when He answered His disciples : " Seest thou these great buildings ? There shall not be left one stone upon another that shall not be thrown down " (Matt. xxiv. 2 ; Mark xiii. 2). " When ye shall see the abomination of desolation spoken of by Daniel the prophet (whoso readeth let him understand) then let them which be in Judæa flee unto the mountains " (Matt. xxiv. 15). " But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them which be in Judæa flee unto the mountains " (Mark xiii. 14). " And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. And they shall fall by the edge of the sword, and shall be carried away captive unto all nations. And Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled."

Nothing can be plainer than that the abomination of desolation and the little horn of Dan. viii. are applied to Rome. After Christ, no other nation afflicted the Israelites but Rome. Rome destroyed the temple and city, and killed the Jews by thousands, and Rome carried away captive and sold the Jews to every nation. Romanism is therefore the abomination that maketh desolate, that by professing peace and Christianity destroys many who are caught in her toils.

The abomination of desolation cannot refer to the

Mohammedan abomination, for they did not destroy the city, neither did they take the inhabitants, who were of Rome, prisoners ; but on payment of a ransom by Sephronius, the Romans were allowed life, and liberty to worship in the city. The Caliph ordered a mosque to be built upon the site of the temple, and then returned to his own land to worship at the tomb of the prophet at Medina.

The fifth empire was to be set up in the isles of the north, and in the days of Papal Rome. It was to be founded upon Christ, for the word was to go forth from Jerusalem to the isles afar off ; and the inhabitants of these isles were to declare the knowledge and glory of the Lord unto the Gentiles, and send it unto all nations for a witness.

It was to be a Stone or Christian kingdom, for Christ being the chief corner-stone, His servants would surely be living stones, called after His name—Christians. It was to be the kingdom of the Gospel, the kingdom of God, given to the people of the martyrs and saints, who were to break and consume all other kingdoms and reign for ever. And the people were to be the people of Israel, the rising up of whom is related in the foregoing chapters.

Thus the five kingdoms are Babylon, Medo-Persia, Grecia, Rome, and Israel.

## CHAPTER VII.—DANIEL X.

IN this vision of Daniel, which took place in the third year of Cyrus, king of Persia, a thing was revealed unto Daniel. “Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words as the voice of a multitude. . . . Then he said unto me . . . But the prince of Persia withstood me one and twenty days : but, lo, Michael, one of the chief princes, came to help me ; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days.”

Ver. 20 : “Then said he, Knowest thou wherefore I come unto you ? and now will I return to fight with the prince of Persia : and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth : and there is none that holdeth with me in these things, but Michael your prince.”

We are thus acquainted with the latter times, after the kingdoms of Persia and Grecia, and of the fighting against the kings of Persia and Grecia by Christ and Michael, one of the chief princes. The fighting against the fourth kingdom, or the ten-horned Roman kingdom, is recorded in Rev. xii. 7, and unto the end in Dan. ix. 26.

## CHAPTER VIII.

## THE LATTER DAYS OF DANIEL XI.

THE latter days include the events depicted to occur in the world even to the end of the dominion of the Gentiles ; but the eleventh chapter of Daniel only covers the events till the last end of the indignation, when the host of Israel and the sanctuaries are delivered from the host of Babylon, or the dreaded fourth kingdom, which is the end of the power to persecute the House of Israel by the servants of Rome.

“Also I, in the first year of Darius the Mede, even I, stood to confirm and strengthen him.” Ver. 2: “And now will I shew thee the truth. Behold, there shall yet stand up three kings in Persia ; and the fourth shall be far richer than they all : and by his strength through his riches he shall stir up all against the realm of Grecia.”

The three kings who ruled after Darius, as Cyrus, the Persian, ruled contemporary with him, would be Cambyses, Smerdis, and Darius Hystaspes ; and the fourth was Xerxes, the son of Darius, who came into the great kingdom won by his father. Xerxes sent two large armies against Greece and Egypt respectively, but though for a time successful, was badly defeated by the Greeks, who totally annihilated his army and navy.

Ver. 3: “And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.” Ver. 4: “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven : and not to his posterity, nor according to the dominion which he ruled : for his

kingdom shall be plucked up, even for others besides those."

In following the interpretation of Daniel viii. we pass from the Medes and Persians to the Grecians, which brings us to the mighty King Alexander, who, in a wonderfully short period, subdued the nations from Rome to India. At his death the kingdom of Grecia became divided into four provinces, viz., Macedonia, Asia Minor, Syria, and Egypt. The government of these provinces was entrusted to chosen generals. This fourfold division concurs with the third beast of Daniel—the leopard—which typifies the third kingdom and consequently identifies it as the kingdom of Grecia.

These kingdoms in turn became subverted by the Romans and the Mohammedans; and by Rome at the latter time of their dominion, at the defeat of Marc Antony by Cæsar, B.C. 30. Ver. 5: "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion."

Dealing with the end of the dominion of the four kingdoms, we are brought to the strength of Egypt as the kingdom of the south; and the power that became strong above Egypt—Rome. In Rome we discern the kingdom of fierce countenance that was to be strong, and destroy the mighty and holy people, which was to rise up in the latter time of the Grecian fourfold kingdom (Dan. viii. 23). For this horn, or Roman kingdom, was to wax great toward the south (Egypt), and toward the east (Grecia and Asia Minor), and toward the pleasant land (Syria and Palestine), which Rome fulfilled.

In this time of the world's history we are confronted

with the three personages of Cæsar, Marc Antony, and Cleopatra. Cleopatra, the Queen of Egypt, was summoned to appear before Antony for the destruction of her brother. On hearing of Antony's approach, Cleopatra set out in all her glory and riches to meet him. The result of the meeting culminated in Antony forsaking all his Roman interests and taking up his abode in Egypt. He then, in Cleopatra's name, made war upon the Roman provinces, and bestowed his conquests upon Cleopatra and their two sons.

His depredations and incursions upon the Roman possessions caused Cæsar to set out against Egypt with an immense army and fleet. In the ultimate battle that ensued, the Egyptians were utterly defeated, and were forced to surrender to the Romans (Actium, B.C. 31—30). Antony and Cleopatra became prisoners of Cæsar; and, to escape being carried to Rome in triumph, Cleopatra took her own life, and her suicide was followed by that of Antony's. Egypt was declared a Roman province.

Ver. 7: "But out of a branch of her roots shall one stand up in his estate which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them and shall prevail." Ver. 8: "And shall carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north." Ver. 9: "So the king of the south shall come into his kingdom, and shall return into his own land." Egypt being declared a Roman province, to find the person out of a branch of her roots we must pass on to the period when this province was wrested from the Romans. Rome held dominion for 666 years—from B.C. 30 until A.D. 636. At this time



the Saracens, under Caliph Omar, were becoming powerful. They attacked and defeated the forces of Rome, and wrested Syria, Asia Minor, and Egypt from them, and from Asia Minor sent 70,000 prisoners into perpetual captivity with their princes, besides taking riches of all kinds.

After a siege lasting four months, Jerusalem was forced to capitulate, and on payment of a heavy ransom, Saphronius, the Roman governor, obtained guarantees of life and liberty of worship for the Roman inhabitants.

Omar, after coming into the kingdoms wrested from the Egyptians, ordered a mosque to be built upon the site of the temple at Jerusalem, and then returned into his own land to worship at the tomb of the prophet at Medina.

In interpreting the branch from the roots of Cleopatra as referring to the Saracen conquest, and extending over a period of 666 years, I have taken into consideration the words of Revelation xxii. 16, where it is written, "I am the root and the offspring of David and the bright and morning star." This is written in reference to the branch from the root of Jesse (David), and the period between Christ and David was about one thousand years. It may be mentioned here that the same parallel may be applied to the branch or stump of the roots of Nebuchadnezzar.

And so the kingdom of the south came into its own again, besides penetrating into Grecia, Spain and the south parts of Italy, and succeeding in the conquest of other Roman possessions. Ver. 10: "But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return and be stirred up, even to his fortress." Ver. 11: "And the king of the

south shall be moved with choler, and shall come forth and fight with him, even with the king of the north : and he shall set forth a great multitude ; but the multitude shall be given into his hand.”

Following on the Saracen conquests, the whole Moslem world was summoned to the siege of Constantinople (in 716), to which place the Roman seat of government was moved. A series of annual sieges by great forces of Moslems was indulged in, but the Saracens were forced to return defeated of their object. Yet one of their Caliphs, Haroun Al Raschid, succeeded in 797 in placing the (Eastern) Roman empire under tribute.

In 862 Heraclius, bent upon the overthrow of Moslem dominancy, refused to pay tribute. He collected a large army of one hundred and forty thousand men, and invaded Moslem territory. He was severely defeated by the Saracens, forty thousand of his men being taken prisoners and sent into captivity ; many were afterwards massacred. Ver. 12 : “ And when he hath taken away the multitude, his heart shall be lifted up ; and he shall cast down many ten thousands : but he shall not be strengthened by it.” Ver. 13 : “ For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches.”

In 863 the Moslems were totally defeated at the battle of Amasia, by Petronus, the Caliph Omar being taken prisoner. His head was despatched to Constantinople. In 966 the Roman forces gained a still greater victory over the Moslems, in which upwards of two hundred thousand were destroyed.

Ver. 14 : “ And in those times there shall many stand up against the king of the south : also the robbers of thy people shall exalt themselves to establish the



vision ; but they shall fall." Ver. 15 : "So the king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not withstand." Ver. 16 : "But he that cometh against him shall do according to his own will, and none shall stand before him . . . and he shall give him the daughter of women, corrupting her ; but she shall not stand on his side, neither be for him." Ver. 18 : "After this shall he turn his face unto the isles, and shall take many : but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach shall he cause it to turn upon him." Ver. 19 : "Then he shall turn toward the fort of his own land : but he shall stumble and fall, and not be found."

The destruction of the Church of the Resurrection by Hakem, followed by other depredations on the part of the Saracens, was the outcome of a great wave of religious feeling and antagonism passing throughout the civilised world. All classes were stirred to a feeling of hostility against the perpetrators. In 1096 the Council of Clermont was convened, which included 310 bishops and ambassadors from all parts of the civilised world.

The Council was unanimous in the desire to drive out the infidel from the holy land, and the convention culminated in the inauguration of the crusades, or holy wars.

The first crusade was despatched in 1096 under the leadership of Peter the Hermit of France, with whom were princes from most of the European States. Contingents were led by Godfrey De Bouillon and Robert of Normandy.

The crusaders, after suffering many losses, ultimately succeeded in wresting Jerusalem from the Saracens, but

failed in the siege of Jean De Acre, where terrible loss was inflicted upon the civilised forces.

In 1187 the Saracens, under the renowned Caliph Saladin, succeeded in the re-conquest of Jerusalem, and drove the crusaders from Palestine, inflicting heavy losses upon them. The news of the victory again stirred the knights of the Cross to action, and a third crusade was agreed upon by England, Austria, and France.

It is at this time that the people of Daniel are introduced into the horizon of events to occur in connection with the deeds to be enacted during the latter days; for, as stated in ver. 14, they were to try to establish the vision, to wit, the driving out of the infidel from Palestine. So the king of the north, of the isles, was to go to the holy land, and after invading the holy land was to return to the islands, or turn his face thereto and take many of his soldiers with him. By referring to other prophets, we become acquainted with the position of the Israel kingdom of the north. It was to be an island kingdom in the north-west from Jerusalem, and was to be built, or was to spring up, almost contemporaneously with the little horn or papal Rome, or in the days of the tenfold kingdom of Rome.

It is here necessary to obviate any confusion between the two Houses of Israel mentioned in Isa. viii. 14. After the death of Solomon, and in the time of his son Rehoboam, the House of Israel rebelled against the kingdom of David: "And there was none that followed the house of David but the tribe of Judah only" (1 Kings xii. 20). The House of David was thus left with one tribe; yet the tribe of Benjamin, of the House of Israel, was lent to the House of David, that David might always have a light before him in Jerusalem

(1 Kings xi. 36). Thus the House of David included the Judahites (or Jews) and the Benjamites, who were called the House of Judah; and Judah, with the tribe of Benjamin (1 Kings xii. 31). As a consequence of their association with the Jews, the Benjamites were also termed Jews. That the term Jews is short for Judahites is clearly defined in 2 Kings xvi. and in Isa. vii., for the king of Syria and the king of Israel warred against the king of Judah, and the Jews were driven from Elath.

The tribe of Judah, the Jews, were to be afflicted with a change of countenance, and were to be scattered into all parts of the world. This change of countenance is sadly bemoaned by Daniel (ix.), and explains to us the reason why Esther and Mordecai, together or in common with the apostles of Christ, were not known to be Jews; for being of the tribe of Benjamin, they were not so afflicted, but, on the contrary, were given warning to escape—both from Nebuchadnezzar's invasion and from that of the invasion of Rome. St. Paul distinctly states that he became as a Jew to win the Jews.

We must, therefore, look for Daniel's people as a kingdom separate from the Jews. They, as Israel, were taken captive by Shalmaneser in B.C. 722 and were placed in the land of the Medes. From Media they were to journey to the north parts, to wait till the latter days (2 Esdras xiii.); to the isles afar off, to wait for God's law (Isa. xlii. 4). "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel" (Jer. iii. 12); "Listen, O isles, unto Me, thou art My servant, O Israel, in whom I will be glorified" (Isa. xlix.); "So shall they fear the name of the Lord from the west."

The west is the position applied to Great Britain at

the present day. It is to the British isles of the north and west from Jerusalem that we must look in seeking for Israel; and these British islands are the only islands in which was and is an established kingdom.

Those who escaped from the horns of the Gentiles were to be sent unto Tarshish (the ancient name of Britain); to the isles afar off to declare the fame and the glory of God unto the inhabitants of these isles; to the lost sheep of the House of Israel (Isa. lxvi. 19); and the inhabitants of these islands were to declare the knowledge of God unto the Gentiles.

In 1066 the Benjamites, under the name of Normans, succeeded in reaching the British islands, and their king, William I., the king of the Norsemen, or Northmen, acquired the crown and the kingdom of Britain. From William is descended Richard I. (Cœur de Lion), who became king of the Northmen and of the islands of the north, who were to be called in Isaac—Saxons, or Saks-sons.

Richard was the most important personage from the north who set forth in the holy wars. He acted as though the sole purpose of his life lay in the expulsion of the Saracen from Palestine. He sold the vassalage of Scotland for 10,000 marks, and the revenues and manors of the Crown, to secure the funds necessary to furnish the crusade.

On his intentions becoming known, many from all classes flocked to his standard; all classes joined together to try to accomplish the vision of driving the infidel from Palestine. Barons, earls, knights, and the roughest elements, with one accord, stood side by side as soldiers of the cross.

Richard sailed from the shores of England in 1190 for Vezelay, where he joined Philip of France.

While here, arrangements were made for the marriage of Richard with Berengaria, daughter of Henry of Navarre (termed "he" in ver. 17), who, for private reasons, desired the match. Owing to its being Lent season, the marriage was deferred, and was to take place at a later date. The ladies consequently sailed for Sicily. Richard arranged to meet the forces of Philip at Acre, and accordingly set sail for that port. On the journey he was informed of the wreck of the vessel carrying Berengaria—which was carried out of its course by a storm—upon the island of Cyprus, where they suffered indignities at the hands of the Greek governor of the island. Richard sailed for the island, taking possession of it in the name of England, also placing the governor in prison. The marriage was, owing to the altered circumstances, performed on this island, Richard afterwards sailing on a vessel separate from the ladies.

At Acre the English were joined by Philip of France, and Leopold, Duke of Austria, whom, owing to a quarrel, Richard insulted. Richard cast up a mound before the city, which was taken by the allies after a severe struggle.

After the conquest of Acre, Philip returned to France, leaving the forces in charge of Henry of Navarre. Subsequently the French deserted, and were followed by the Austrians, leaving Richard, with his own English soldiers, to face the foe. He succeeded in victoriously fighting his way, after a number of brilliant victories, to within sight of Jerusalem, defeating the chosen followers of Saladin with the loss of 40,000 of his picked men, besides many others. With the establishment of the vision in sight, Richard, owing to an irresistible desire upon the part of his men to return



home, was forced to conclude a three years' truce with Saladin, by which the crusaders and pilgrims received freedom of access and worship at Jerusalem, after which he turned his face to the isles with his soldiers. The English accordingly sailed from Acre, Richard being separated from the fleet owing to a storm, and becoming shipwrecked upon the island of Chroma. From here he decided to return to England by way of Austria and Germany, seeking to avoid France owing to the treachery of Henry, who carried on an intrigue with Richard's brother John. With his page, Richard succeeded in reaching Austria, but owing to the liberality of himself and his page, he was discovered and arrested by the Duke of Austria, who accused him of many misdemeanours before the Diet. Richard, owing to his fame and honourable reputation, was honourably acquitted by the Diet, while a stigma was placed upon his accusers.

After being imprisoned for upwards of two years, he was released on payment of a heavy ransom by the British, whereupon he returned to England and gathered an army, bent upon the punishment of his enemies. He led his army into his own land in Normandy. While here, at the siege of Challus, he was struck by an arrow, which, owing to the action of the surgeon who attended him, in withdrawing the arrow, caused his death. "He shall fall and not be found . . . returned unto his dust" (Macc. ii. 63).

Ver. 20: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle."

The person who stood up in his estate as a raiser of taxes was Oliver Cromwell, who is noteworthy as a

ruler who taxed the nation ; while the events enacted during his era give colour to the view that this prophecy applies to him, as being so closely concerned with the raising up of English Protestantism, and the cleansing of the kingdom from foreign rule. Consideration must be given to the fact that these prophetic events are to cover and include the chief events up to the time of the end of the indignation, or the destruction of Roman rule, from the kingdom of the north.

In writing to Cromwell, General Conde, a great Roman Catholic prince, said : "I am delighted with the justice that has been paid to your highness' merit and virtue. It is in that only that England can find her safety, and rejoice and consider the people of the three kingdoms in the height of glory, seeing their goods and their lives entrusted at least to the management of so great a man."

By his energy, courage, and genius Cromwell rose to the highest post in the kingdom. With the aid of his soldiers, over whom, and through whom, he exercised a powerful influence, he succeeded in securing to the nation the rights and liberties so dearly bought from a former raiser of taxes, John I., by the famous Petition of Rights. Finding that the government of the kingdom was not to be trusted in the hands of the king, Charles I., the Parliamentarians rebelled against the impositions which Charles sought to impose upon the nation. The refusal of Parliament to concur in the actions of the king culminated in the GREAT REBELLION which plunged the nation into civil war.

Charles desired to dispense with Parliament and exercise the prerogatives of the Crown—to become a despot, and rule as by divine right. He also sought to elevate the Papal ascendancy and the High Church

party—to, in fact, abolish the rights and privileges gained from John. In the wars that followed, Charles was ably supported by the Roman party in Ireland and in Scotland, but he was doomed to defeat at the hands of those who supported the rights of the people.

Cromwell, at the head of the Roundheads, overcame the papal forces in Ireland and Scotland. Charles was taken prisoner, and after being tried and found guilty of violating the rights of the throne, was executed. This raising up of the nation of Anglo-Israelites struck a severe blow at papal dominion, which had for so many years plunged the kingdom in strife and warfare, and which exercised powerful influence through the kings of England. It paved the way for the great event which occurred in the year 1689, when Protestantism and God became confirmed to the British nation.

Cromwell was forced to dispense with the parliament which was subsequently elected to govern the nation. He boldly accused them of betraying the confidence placed in them by the kingdom, and twitted them upon their grave mismanagement. He declared them to be no longer a parliament and had them driven from the chamber by his soldiers, after which the doors were locked, the keys of which Cromwell placed in his pocket.

Cromwell issued an edict enacting the tenth penny from the Royalists, appointing eleven major-generals to superintend the military districts, with power to raise the necessary taxes for the purposes of governing the kingdom ; he also levied excise upon goods for the purposes of defraying the expenses of the war at home. He desired and supported the friendship of Protestant countries, and sought to establish Protestantism upon



a firm foundation. Protestantism received its divine commission to arise and advance in the conquest of the nations, and to establish light upon the darkness and death that followed in the track of Rome—to establish Christ and the living God in the hearts of the people—to place flesh upon the dry bones (John v. 24, 25). During his reign the foundation of England's maritime greatness was laid, the English defeating the Dutch and Spaniards under the gallant Blake.

Cromwell succumbed to a fever, dying, after a short illness, in 1658. At the time of his decease a violent tempest raged through the kingdom, said by many to have been in some manner connected with his death—a fitting tribute to one who laboured so gloriously for his country and his God. Ver. 21: "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." Ver. 22: "And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant."

This kingdom is distinct both from the king of the north, and from the king of the south, as in proceeding verses both these kingdoms are to war against it. This kingdom is connected with the remaining verses of the chapter.

With Britian as the kingdom of the north, and Egypt or Italy as the king of the south, we are brought in contact with the French as the central kingdom.

In France we behold the right hand of popery—the eldest son of the Church, and the kingdom that exalted the papal power, being the sword arm of popery, or OF BABYLON THE GREAT.

Passing from England and Cromwell to France, we

become acquainted with the Emperor Napoleon Bonaparte, whose career harmonises to a remarkable extent with the prophetic verses; for Napoleon, like Cromwell, rose up in his estate and became possessed of his kingdom, though at the outset he was repudiated by the French Council, and treated with hostility. He came up with a small people from the island of Corsica, and by the aid of his soldiers was enabled to become the leader of Europe.

Like Richard and Cromwell, Napoleon seemed destined to make war upon the enemies of the Cross, and to inflict a severe blow against tyrannous government. Both Cromwell and Napoleon sprang into prominence at a critical time of their nation's history—a time decidedly parallel—when the rights of the people were in danger, and when the people suffered under the unjust impositions of king and clergy.

As Charles I. in England, so Louis XVI. of France was seized by the nation, and after being tried and found guilty of violating the rights of the crown, was executed. With him perished the power of Romanism in France. France, the mainstay of Romanism, turned upon the Church she had upheld and laid waste with the sword the prelates of Rome and holy Mother Church.

Upon his appearance from his Egyptian campaign before the French Council, Napoleon was greeted with cries of “Down with the Dictator!” “Outlaw him!” etc. He was seized by Bigonet, one of the Council, who said, “Retire! You violate the sanctuary of the land.” This undignified reception occasioned Napoleon to return to his soldiers, whom he flatteringly addressed, saying, “Soldiers, I have led you to victory; may I

rely upon you?" He was greeted with the shout of "Yes, yes; long live Napoleon!" "There was reason to believe that the Council would save the country. I left them victorious; I find them defeated; and, on the contrary, they have given it up to discord. The factions endeavour to execute it against me. Soldiers, may I rely upon you?" "Yes, yes; long live Napoleon Bonaparte!" Upon receiving assurances of support, Napoleon returned to the council chamber, and addressed the Council, saying, "What have you done with that France I left so brilliant? I left you peace; I find war. I left you the millions of Italy (southern campaign), but I find nothing but spoliation and misery." The members were thereupon by Napoleon's order driven from the chamber, the doors of which were locked, while Napoleon placed the keys in his pocket.

Within a few years Napoleon became master of Europe, and was crowned Emperor of the French in 1804.

He defeated the Prince of the Covenant, the Duke of York, at the Netherlands in 1799, when the Duke was forced to retreat with severe loss to his forces.

Ver. 23: "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."

Napoleon negotiated with Spain for the division of Portugal, under cover of which he secretly instructed his generals to march on Portugal and seize the capital on behalf of France. This act of treachery was followed by the seizure of the Spanish royal family, who were carried prisoners to France, while the kingdom of Spain was bestowed upon his brother Joseph.

Ver. 24: "He shall enter peaceably upon the fattest places of the province; and he shall do that which his

fathers have not done, nor his father's fathers ; he shall scatter among them the prey, and spoil, and riches : yea, and he shall forecast his devices against the strongholds, even for a time."

Napoleon seized the Duchies of the Bourbon prince and bestowed them upon his generals. The funds of the nation were seized, by his orders, and distributed amongst his soldiers. The territories of the Duke of Parma and of the king of Sardinia were seized and given to his general and friends. He exercised great strategy against his opponents with remarkable success.

Ver. 25 : "And he shall stir up his power and his courage against the king of the south with a great army ; and the king of the south shall be stirred up to battle with a very great and mighty army ; but he shall not stand : for they shall forecast their devices against him."

It is here necessary to refer to the changed geographical position of the nations to discover the kingdom of the south.

Since the conquest of Constantinople by the Saracens, the former king of the north was abolished, the position being given to the islands, or to the British. From the allocation of king of the south, the Saracens were changed into the Porte, and are quoted as the Near-East, or "Eastern Question." Egypt being' at this time included in the Turkish dominions, it becomes necessary to find another nation which is alluded to as the king of the south. We must take the key from Napoleon's southern campaign into Italy.

At the time of this campaign Italy was subject to Austria, which would thus be the king of the south—Southern Italy. In 1797 Napoleon decided to wrest the Italian States from Austria, and though having a much

inferior force in comparison with Austria, set out on his conquest. He succeeded, after a number of brilliant victories, in defeating and subduing that nation, and became possessed of the greater portion of Italy, though at a terrible sacrifice to both nations.

Napoleon also unsheathed the sword against the Pope, who was compelled to undergo the sight of seeing his possessions plundered before him. The Pope was carried a prisoner to France, where he died in exile. The States of the Church were annexed to France, and a Roman republic was proclaimed by Berthier.

Ver. 26: "Yea, they that eat of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain."

The flight of the Archduke from Lombardy was followed by the Lombards treacherously surrendering to the French, whom they subsequently assisted in overcoming the Austrian domination.

Ver. 27: "And both these king's hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed." A treaty was resolved upon between the two Emperors, who agreed to divide the States of Italy, the Netherlands, and the States of the hereditary princes of Germany. But the treaty was violated at the first opportunity.

Ver. 28: "Then shall he return into his own land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return into his own land."

By a treaty with the Pope, Napoleon received several States, a heavy mulct in money, and works of art towards the cost of the war. Heavy tributes were also received from the various States of Italy; and works of



art from the Duke of Modena. These riches would constitute the millions of Italy referred to by Napoleon when addressing the Council of the French, and greatly supports the theory that Austria is the king of the south referred to.

Napoleon returned to France and at once began his devices against the British or covenant people. Under cover of an immense invasion of Italy, Napoleon secretly fitted out an expedition and sailed for Egypt, bent upon the conquest of the highway to India.

Ver. 29: "At the time appointed he shall come toward the south ; but it shall not be as the former, or as the latter."

This coming to the south concurs with the Egyptian campaign in which, though for a time successful, Napoleon was doomed to defeat, for he did not return victorious or with riches, as he did from Italy.

Ver. 30: "For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do ; he shall even return, and have intelligence with them that forsake the holy covenant."

When before Egypt, Napoleon in an address to his soldiers said : "Soldiers, you are about to strike a blow—the most vital that England can receive until you give her her death blow !"

The French succeeded in the conquest of Egypt, after which Napoleon led an expedition into Palestine, where he succeeded in the conquest of Jaffa and Arish. He then laid siege to Acre, where Napoleon suffered severe reverses and failed to dislodge the enemy. The French flotilla, conveying heavy munitions for the siege of the city, was captured by Sir Sydney Smith, who used them



to great advantage in warding off the attacks of Napoleon upon the city.

Meanwhile, the news of the departure of the French expedition was ascertained by the fleet under Nelson, who sent advice to the Home Government, and himself followed after the French. Owing to a dense fog, the French fleet were enabled to escape the vigilance of the English, and succeed in reaching the Bay of Aboukir. The whereabouts of the French was conveyed to the British fleet by Captain Hood, of the *Zealous*, when orders were at once given to head for the Bay prepared for action. The subsequent action culminated in the total defeat of the French fleet, which isolated the French army on shore and cut off all communication with France.

Napoleon stood conversing with his generals on the mound raised by Richard (Cœur de Lion) when he received the news of the destruction of his fleet. This news, coupled with the news of the French reverses in Austria and Switzerland, and of the news of the Alliance between England, Russia, and the Porte, filled Napoleon with rage against England, and he decided to return immediately to France and abandon all thought of conquering Palestine. After defeating a Turkish force sent to the relief of Alexandria, he escaped on a French cruiser by night and returned to France. Bent on vengeance upon his enemies, he succeeded in detaching Russia from her alliance with England by releasing Russian prisoners and bestowing favours upon Russia. This forsaking of the British by Russia was followed by the formation of the Northern Maritime League against England, whereby all trade was restrained and an embargo placed upon all British property. British ships and goods were seized, and

the seamen were banished into the interior of Russia, to suffer untold hardships.

Ver. 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

The arms, or nations, sided with Napoleon against the British, and by his arms, or soldiers, who supported him Napoleon secured the crown of France.

They, the French, polluted the sanctuary, or the temple of God, the Churches were turned into stables and barns, while all the sacred writings and Scriptures were destroyed and all religious worship abolished. A woman was chosen as the Goddess of Liberty and publicly placed upon the altar of Notre Dame Cathedral, and venerated by the nation.

In a previous chapter I have conclusively shown that the abomination of desolation refers to Romanism, or Roman Catholicism. It is the boast of Rome that her religion has been handed down from time immemorial. So it may have been, for Rome still worships her idols made with hands, the Romans still give their lives into the keeping of the hierarchy, "And they burnt incense unto the queen of heaven, and rose them up images in the high places."

Thus it was that the French nation—who put the Roman hierarchy to the sword, destruction and death, and abolished all form of religion—at the instigation of Napoleon entered into negotiations for the re-establishment of the Roman religion.

At the death of Pius VI. in France the cardinals met and elected another pope, who took the title of Pius VII. A concordat was drawn up by the French and signed, and archbishops, bishops, and priests were appointed

and paid by the State. Mass was celebrated in Notre Dame in the presence of Napoleon and his Court, and consequently Romanism was again set up in the land of France in 1802.

Ver. 32: "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits."

As a result of his intrigues, Napoleon succeeded in ranging the European States against the covenant or British (those who nationally recognised the Sabbath day), and contrived to bring about war between Britain and the Porte.

The rebellion in Ireland was fostered by the French, which led to the Union of Britain and Ireland in 1801.

Those who received the Word of God, the Bible, and consequently knew God, are to be found by a study of the history of that period, and are too many to enumerate. They are those who after occasions of victory over the enemy publicly gave thanks to God. One instance is quoted out of many, which was occasioned by Nelson after his brilliant victory at the Nile, in 1798:—

"*Vanguard*, off the mouth of the Nile,

"2nd day of May, 1798.

"Almighty God having blessed his majesty's fleet with victory, the Admiral intends returning public thanksgiving for the same, and recommends every ship doing the same as early as possible.

"To the respective captains of the squadron."

Ver. 33: "And they that understand among the people shall instruct many: yet they shall fall by the

sword, and by flame, by captivity, and by spoil, many days." Ver. 34: "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries." Ver. 35: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

These verses give us a clue to the persecutions predicted by the Prophet Daniel and by our Saviour. They tell of the Reformation and the witnessing for God by His servants during the latter days. Christ tells of these things when asked for the signs after the destruction of Jerusalem had come to pass: "They shall lay their hands upon you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake" (Luke xxi. 12.); by St. Paul, when foretelling the coming of that man of sin who was to destroy God from the earth; by Daniel (vii.), when referring to the persecution of the last or papal horn of Rome; and by Esdras, when referring to the eagle, and all that remains of the fourth empire. It is the time of the setting up of God's kingdom in the isles of the north—of this kingdom which was to smite the nations comprising the Roman empire.

These prophecies accuse the papacy—the guilty kingdom—of the many evils against the Church of Christ and His God. And this papal beast was to continue for 1,260 years—till the time of the end, which accuses popery from 533 until 1793 and 608—1868.

Those who understood, and first instructed many, were the Albigenses and Waldenses, who were done to death in the 13th century by the servants of Rome. Those who understood in the kingdom of the islands of

the north began to preach in the 14th century. They rose up to teach Christ unto the nation, to preach life to the dead—dead because of ignorance of the truth of God—to those who sold themselves for naught unto the idols of Babylon—Ephraim was joined to idols and mariolatry.

After 1,260 years prophesying in sackcloth (from A.D. 70 until 1330), the two witnesses prophesied through the mouths of God's servants unto His people. The two Testaments—the Scriptures which testify of God, the light unto the Gentiles—was declared unto the nations.

After two days=2,000 years, and in the third day=3,000 years, the Israelites were to be raised up by the power of the Holy Spirit, which is the Word of God. After 2,000 years from the captivity of Israel, B.C. 722—2,000=1278, and in the third thousand, 722—2,520=1798. These years cover the area from the first massacres enacted by Rome against the Albigenes until the destruction of the Roman persecuting power by the French.

In England the first person of note to herald the Scriptures was Thomas Bradwardine, who called upon God "to arise and judge his cause, to protect and strengthen him, for Thou knowest that nowhere relying upon mine own strength, but trusting in Thine, I, a weak man, attempt to maintain so great a cause." The doctrines of Bradwardine were taken up by Wyclif, called the Morning Star of the Reformation. His doctrines and writings were scattered throughout all Europe to torment and plague the papacy.

Into the world was sent the spirit of life from God, to raise up the people to the glorious light and truth of God; to give light to them that sat in darkness and in



the shadow of death ; to again place the living flesh upon the dry bones of Israel, that God's people might live again in His sight. It was for this that Ezra, or Esdras, desired of God that He would send the power of the Holy Spirit upon him, so that he would be able to write all that had been done in the world since the beginning—to again write the Law which had been burnt, that his people might live through the law in the latter days (2 Esdras xiv. 22). Yet did the law again suffer at the hands of Rome, and mankind became denied the knowledge of the Word of God.

At this time Wyclif stood up to proclaim God and write His law in the language of the people, that they might believe and live. He boldly accused the dead works of Rome and accused the Pope. Three Bulls were despatched against him by the Roman pontiff. The death of the Pope released Wyclif from his toils. Two rival popes sprang up, Urban and Clement, at Avignon and Rome, to torment each other, each professedly infallible, each claiming implicit obedience from the faithful, and each called upon the servants of Holy Mother Church to assist him in exterminating the other ; each accusing the other of being the Antichrist and the false prophet.

When this schism took place Wyclif denounced the rival popes, and declared that the devil reigned no more in one pope, but in two priests, that humanity could the more easily discern the false Antichrist who sat in the temple of God.

From Wyclif and his doctrines sprang the Lollards, becoming so numerous that the beast rose up to overcome and destroy them. In 1401 the hierarchy prevailed upon Henry IV. to sanction or pass an Act of Heresy, whereby all Lollards, or all who professed



Christ, were to be seized and put up in a high place and burnt.

In common with hundreds of others, Lord Cobham was condemned to death as a heretic. On being admonished by the king to submit his spirit to the keeping of Holy Mother Church, he declared: "As touching the Pope and his spirituality, I owe him neither suit nor service, for I know him by the Scriptures to be the great Antichrist, the son of perdition, and the abomination of desolation standing in the holy place." On refusing the advances of Rome, Cobham was led in chains to St. Giles Fields, and being tied round the middle was hung up over a slow fire to burn (to try him and to make him white).

Thus, by means of slow fires, the sword, and the Inquisition, did the beast persecute and overcome the servants of God and His witnesses which testify of Him—the Bible. At the end of the 15th century the reformers had been annihilated from the list of tormentors. Thus, by the beginning of the 16th century, the beast has overcome the Albigenses, Waldenses, the Lollards, the Hussites, and others who tormented them. Rome celebrated the grand victory and boasted that God had been taken from the earth, declaring that not one heretic lived to preach contrary to Rome. The Pope boasted that all kings of the West worshipped the Pope as a God on earth. All were now subject to the beast.

Well did Cobham and others accuse the Pope of being Antichrist, and that man of sin, for this is the era mentioned by St. Paul when telling of events to come: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed . . . who

opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy by the brightness of His coming : even Him, whose coming is after the working of Satan with all power and signs and lying wonders " (2 Thess. ii. 3).

These miracles proclaim the ten-horned beast of Rev. xiii., whose miracles are written in vers. 13, 14, which proclaims the kingdom of Romanism ; these miracles, the doctrines of Rome, drew the earth from God. "And for this cause God shall send them strong delusion that they should believe a lie." "I (Jesus) am come in My Father's name, and ye receive me not : if another shall come in his own name, him will ye receive" (the Pope of Rome) (John v. 43). "For there is one God, and one Mediator between God and man, the man Christ Jesus" (John ii. 5).

Thus popery, which came up in its own name, was received by the earth to worship it. The Pope stood up to proclaim himself as God, and above the laws of God ; and as God crowned kings, who as God crowned Charlemagne Emperor of the West ; who made war upon the servants of God, and the Word of God, and destroyed God from the earth.

The beginning of the 16th century saw the end of the first woe or destruction upon the earth—and the man of sin revealed. Then it was that the Spirit of God,

which is the Word of God (John vi. 63 ; Ephes. vi. 17) rose up to begin the great consummation of that man of sin—to begin the great controversy between Christ and Michael, the chief prince, and the great adversaries of God, the kingdoms of the world and their wicked devices.

Throughout all Europe the two witnesses, the Scriptures, were proclaimed unto the people—by Luther and Melancthon in Germany ; Cranmer, Ridley and Latimer and others in England ; Knox in Scotland ; Lefevre and Calvin in France ; Zwingle in Switzerland ; and many others in the different nations. These rose up to torment and to plague popery. Rome thundered her bulls against them, Holy Mother Church hurled her armies against them, but the gates of hell could not prevail against Him—“and His name is called the Word of God.” As one band of reformers were destroyed, others arose to take their place. The kings of the earth made war upon them and vied with each other in the service of Rome ; but said God, “I will pour out My Spirit upon thy seed and thy seed’s seed, and the words which I have put in thy mouth shall not depart out from henceforth and for ever.” These were the times spoken of by our Lord unto His apostles, when brother should betray brother, the father the son, the mother the daughter, and a man’s household should contain his worst enemies ; and many should, as were the reformers, be brought before kings and rulers for His name’s sake.

A further recital of these persecutions is given in foregoing chapters :—Ver. 36 : “And the king shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall

prosper till the indignation be accomplished : for that that is determined shall be done."

There can be no doubt but that Napoleon executed his own desires with respect to the affairs of France. He seized the duchies and riches of the nation, and bestowed them upon his soldiers; he made his brothers kings and his generals governors; he had himself crowned with the crown of France and with the iron crown of the Lombards; he demanded the presence of the Pope to adorn his coronation, and by placing the crown upon his own head showed himself as above the Pope and the Church. In 1812, in the height of his fame, his kings did homage before him and their armies paraded in his presence. He showed an utter disregard for the laws of the nations, and for those of humanity, and persistently departed from his treaties and promises. At Ancona he declared the Pope to be his viceroy. In his address before Egypt, to his men, he declared: "The people we are about to be connected with are Mohammedans. I ask you to show to the ceremonies of the Koran, and to the mosques, the same toleration you have shown to the synagogues and the convents, and to the religion of Moses and Jesus Christ." Upon his entry into Egypt he declared the French were Mussulmans, and were come to drive out the Ethiopians. He also took credit for driving out the Christian knights from Malta, and thus made a mockery of all gods and of all religion and exalted himself over all. And he prospered till the indignation was accomplished in 1814—15.

Ver. 37: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." Ver. 38: "But in his estate shall he honour the God of forces: and a

god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Ver. 39: "Thus shall he do with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

The god of Napoleon's fathers would unquestionably refer to the Pope—Our Lord God the Pope, who ruled over and dominated the minds of his people, of Italy, Corsica, and also of France. "For know ye not that to whom ye yield yourselves to obey, his servants ye are to whom ye obey?" (Rom. vi. 16). The very fact of the Roman world obeying the laws of popery proclaims them servants of the Pope, whom they call god.

Napoleon unsheathed the sword against the Pope, and hurled him from the throne he had occupied for so long a time, to rule over the earth with deceit. Pius VI. was taken prisoner to France, where he died. The new Pope, Pius VII., was also taken prisoner and made to sign a concordat resigning the godship of popery for ever.

Napoleon, to secure political power, married Josephine, becoming through her friends invested with the government of the army. For further political power he divorced Josephine, saying that though his best love was hers, his dearest wishes must give way to the interests of France. He married Maria Louisa, Archduchess of Austria, in the hope of gaining the support of Austria, but in this was disappointed. He placed on an equality all religions, yet with the French nation acknowledged and increased with power the god or goddess of liberty. He frequently called upon his soldiers in the name of



liberty to stir them to greater valour against his opponents. He caused his brothers to rule over many as kings of Spain, Holland and Italy; and appointed his generals rulers. He divided the Italian provinces with Austria, and the Netherlands, and the hereditary States of Germany; he agreed to divide Portugal with Spain, and agreed with Russia as to the division of the Porte. Ver. 40: "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

Austria, as the king of the south, declared war against Napoleon at the end of his career in 1809 and in 1814-15.

England, as the king of the north, despatched her armies and her fleets against him. Napoleon (with France as Asshur) was defeated by the men that went forth against them in the ships of Chittim. "And ships shall come from the coast of Chittim . . . in the latter days" (Numb. xxiv.). The destruction of the French and Spanish fleets at Trafalgar by Nelson had secured to the English the command of the sea, and enabled them to place the ports of France in a state of blockade. Consequently, the hostilities were confined to the army, under the command of the Duke of Wellington, who attacked the French in the Peninsula, while the allies harassed the army of Napoleon in the north. Wellington drove the French from Portugal and Spain well into France, after many brilliant victories; but was denied further successes by the news of the victory by the allies over Napoleon in the north, and by the fact that they were marching on Paris (1814). Napoleon



agreed to abdicate, and was, at the determination of the allies, granted the island of Elba in which to take up his exile. Ver. 41: "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." Ver. 42: "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape." Ver. 43: "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps." Ver. 44: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."

As in most chapters of prophecy these verses at the end of the chapter are given as a key to the interpretation of the chapter. As has been shown, Napoleon led an expedition against Egypt and conquered it, received tribute from the provinces, and subverted the inhabitants and the Ethiopians. By the defeat of the French by the British, the countries of Edom, Moab, and Ammon, under Turkish rule, were enabled to escape conquest. This deliverance was aided by the news of the tidings out of the North, being the knowledge of French reverses in Austria and Switzerland, and the alliance of England, Russia, and the Porte. Therefore Napoleon was filled with fury, and immediately returned to France, and thereafter achieved his most brilliant successes.

Ver. 45: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Napoleon, like Richard I., camped or placed his tent

in the land of Palestine, between the Mediterranean and the Dead Seas. His exile at St. Elba was occupied and passed in communicating with his relatives and friends, which led to his escape to France, where he once again became invested with the government of the kingdom, and once more led the armies of France.

On hearing of his escape, the allies immediately took steps to accomplish his downfall. The Duke of Wellington, who fortunately was still with the army, which had not returned from the continent, was invested with the command of the allied forces, and immediately commenced to act against the French. The armies finally met at Waterloo, and the battle that ensued resulted in the defeat of Napoleon, who, finding escape cut off by the British ships, surrendered on board the *Bellerophon* in 1815.

By the decision of the allies, he was banished to the Island of St. Helena, where he spent the remainder of his life in unavailing hope and discontent, ever expecting the help that never came, until finally released by death in 1821.

Thus he came to his end, and none helped him.

His defeat by Wellington, in one of the most remarkable battles recorded in history, put an end to the long period of warfare and gave a much-needed respite to Europe, which for many years had been devastated by warfare.

With his defeat was accomplished the end of the indignation. With the destruction of Louis XVI., the overthrow of popery, and the loss of material power, fell the empire of the pope. With the defeat of Napoleon fell the power of Rome and the old empire of the Cæsars. With the destruction of Roman dominion, the host of Israel and their sanctuaries were

delivered from the persecuting power of the host of Babylon.

God had raised up the French to do judgment upon the idols of Babylon—upon the beast and the image of the beast, and this judgment was to be effected after the 1,260 years' dominion of popery, A.D. 533—1260=1793, the judgment of Dan. vii. 26 and of Jer. xxxi. 10, 11. The priests of Rome were destroyed and the pope hurled from his dominion.

In 1807 the Austrian Emperor renounced by a solemn deed the ancient throne of the Cæsars, and publicly declared himself the first emperor of Austria.

In 1808 the Pope was taken prisoner, and was forced to sign away his dominion of the Papal See for ever, and he was kept prisoner until released by the allies in 1814.

Thus fell the fourth kingdom, and, as it fell, up rose the kingdom of the isles as mistress of the seas and chief of the nations, which position was assigned to her from the beginning: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" (Jer. xxxi. 10, 11). "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 7, 8).

So Israel scorned the foreign yoke and was delivered from all her enemies, and in that day was raised up and exalted among the nations.

CHAPTER IX.—REVELATION IX. (FIRST  
PART), X., XI.

“Ephraim is joined to idols : let him alone” (Hos. iv. 17) ;  
“Dwelling with the daughter of Babylon” (Rome) (Zech. ii. 6, 7).

“AND the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.” Ver. 2 : “And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit.” Ver. 3 : “And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power.” Ver. 4 : “And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have the seal of God in their foreheads.” Ver. 5 : “And to them it was given that they should not kill them, but that they should be tormented five months : and their torment was as the torment of a scorpion, when he striketh a man.” Ver. 6 : “And in those days men shall seek death, and shall not find it ; and shall desire to die, and death shall flee from them.” Ver. 7 : “And the shape of the locusts were like unto horses prepared unto battle ; and on their heads as it were crowns like gold, and their faces as the faces of men.” Ver. 8 : “And they had hair as the hair of women, and their teeth as the teeth of lions.” Ver. 9 : “And they had breastplates, as it were breastplates of iron ; and the sound of their wings was as the sound of chariots of many horses running to battle.” Ver. 10 : “And they

had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." Ver. 11: "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

By referring to the Word of God we become acquainted with the interpretation of the different symbolisms, and become enabled to discover the meaning of this part of Rev. ix.

In the second Book of Esdras xiii. 38 we are informed that the plagues, which are like a flame, shall torment the wicked of the nations by the law which is like unto fire, which is by the Son of God, and His name is called the Word of God; and the kingdom of the Ten Tribes shall be gathered unto Him; for behold, the darkness or smoke of the pit of Rome shall cover the earth, and gross darkness, or ignorance of the Scriptures, the people; but the Lord shall rise upon thee, and His glory, or testimony of Christ, the Light of the world, shall be seen upon thee (Isa. lx. 2).

These locusts were prepared for battle, and on their heads were crowns, which crowns are upon the word of God (Rev. xix. 12). They had heads and tails, which, according to Isa. ix. 14, are preachers of the people.

We thus have the preachers of the Word of God unto the people—the reformers and the Word of God—who rose up to change the darkness of Rome into the light of Christ, to torment those who did not serve the Lord God in spirit and in truth, but gave their minds unto Rome. Paul, in his epistle to the Romans (vii. 25), said, "So then with the mind I myself serve the law of God." But with the mind and with the



body the Romans obey and serve the laws of Popery. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. vi. 16). "Ye shall make you no idols nor graven image, . . . neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God" (Lev. xxvi.).

Once again the images of Rome accuse her, even with her power and authority over the Roman world, whose servants they are, for whosoever a man serves, his name shall be in his forehead (Rev. xxii. 4). God declared that the abominations of the Israelites were a smoke in His nose, a fire that burneth all day (Isa. lxv. 5). "They burnt incense to the queen of heaven, and raised them up idols in the high places" (Jer. xlv. 17). And these are the works also of Rome, and were the works of the English before the Reformation, but the reformers came forth out of the teachings of Rome to proclaim the truth of the living God. For Israel had received statutes and judgments, whereby they did not live, being turned unto idols; so when darkness reigned supreme God raised Him up servants to expound the Scriptures to His people. First came Wyclif and the first great reform; but the Romans overcame the reformers and took God from the nations. Then God raised up other servants to torment the Roman hierarchy and their servants, and in the year 1535 these servants succeeded in accomplishing the distribution of upwards of 2,000 of God's two witnesses—the Scriptures which witness and testify of Him.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people" (Rev. xiv. 6). This preaching



of the Gospel was to precede the fall of Babylon (1793) (Rev. xiv. 8). “And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire : and he had in his hand a little book.” Ver. 8 : “And the voice which I had heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel. . . . And I went unto the angel, and said unto him, Give me the little book. . . . And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings.” When Luther received the Bible from his friend Stanpitz, he diligently studied it, and became conversant with its precepts and judgments. He came out of the darkness of Romanism to proclaim, like a roaring lion, God’s two witnesses unto the people.

He was cited to appear before the Roman pontiff to answer for his testimonies. On his return from Rome he, in writing to a friend, described the Vatican and its licentiousness as “a smoke of smokes.” As a poor monk, he was the principal personage in one of the grandest events recorded in history when he boldly faced, alone, with seemingly all on earth against him, in defence of the holy Scriptures, six electors of the empire, almost all of whose descendants became kings, eighty dukes, thirty archbishops, and other Roman prelates, many princes, barons, counts, knights, seven ambassadors, including those of England and France, and in all two hundred notables.

So Luther, in common with many others, proclaimed the Scriptures, attacked the dead works of Romanism, and accused the nations of wickedness.

In 1535 the servants of God had succeeded in pre-

paring the Bible in the language of the people, and these, the translations of Luther, Tyndale, and Coverdale, were sent forth through the British Isles and in parts of Germany to torment and plague those who were the servants of Romanism.

Henry VIII. commanded that the Scriptures should be placed in the churches and schools to be read and declared unto the people. The islands of the north received the law of God (Isa. xlii. 4) and declared Henry VIII. head of Christ's Church upon the earth. The authority of Rome, the dragon, was repudiated by the nation, while their churches and possessions were confiscated by the nation.

The Pope again rose up to show himself as Antichrist by the despatch of three Bulls against Henry, in which he declared that God had appointed the Pope, according to the Prophet Jeremiah, to have power over kingdoms and nations, and especially over the kings of the earth; that he should root out and destroy; that it was necessary to resort to severe chastisement when milder methods failed or proved ineffectual; that whatsoever the Pope decreed should take place, notwithstanding any constitutions or ordinances of the apostles which might be contrary to his decrees. Yet the constitutions and ordinances of the apostles are the precepts of God.

Thus did the Pope exalt himself above God, and above all called God, for the word is called God (John i.).

Luther, on receiving the Pope's Bull, had publicly burnt it, exclaiming as he did so, "I despise it and reject it as impious and false, for I know by the Scriptures that the Pope is Antichrist, and that his throne is that of Satan himself."

In 1535 the Institutes of Calvin were published and promulgated in France. The placing of a copy of the Institutes upon the door of the chamber of the French monarch enraged him to such an extent that the prelates found no difficulty in prevailing upon him to issue an edict commanding that all Lutherans be destroyed and that Lutheranism be extirminated. By a solemn ceremony the French nation, the arm of Babylon, committed herself to the destruction of the reformers and the Word of God. On the 21st of January, the day fixed for the ceremonial, a solemn oath of extirpation was taken in the cathedral (Notre Dame).

Thus in England, Germany and France the plagues tormented the servants of Rome, and the two witnesses began the torment in 1535. The two witnesses are the two olive trees, and the two candlesticks (and if any man hurt them, fire proceedeth out of their mouth); the two olive trees are the two anointed ones, and the spirit of the Lord unto Zerubabbel, and the spirit of God is the Word of God. The two witnesses must be the Word of God (Rev. xi. 4; Zech. iv.). For 150 years or five months these two witnesses—the Word of God—plagued popery. Rome thundered her Bulls, and Holy Mother Church launched her armies against them. The Duke of Alva at one fell stroke annihilated Protestantism from the Netherlands. The armies of the kings of the earth rose up to overcome them. The great Armada, the whole strength of BABYLON THE GREAT, was despatched against the English; but Jehovah blew the winds and they were scattered, and Elizabeth had a medal struck to commemorate the deliverance from her enemies.

The Huguenots of France were foully massacred, and

Rome celebrated the victory by having a medal struck in commemoration of it in 1572 and 1585, which may be seen in the British Museum. In 1598, Henry IV. reprieved or stayed the further destruction of Protestantism by the Edict of Nantes. In other countries the Reformers secured a somewhat similar support or immunity from massacre, thus receiving the little help spoken of by Daniel the prophet (Dan. xi. 34).

The Reformers therefore soon grew in numbers, and the Word of God gained many followers—so great a following that the throne of the Pope began to be shaken, and became fearful for its stability. The encroachments of the two witnesses thus drew down upon them the power of the beast.

Rev. xi. 7: “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and kill them.”

At the instigation of the Roman prelates on behalf of popery, the French monarch revoked the Edict of Nantes, and gave countenance to the horrible deeds which followed the Act. By a concordat, the destruction of Protestantism was resolved upon, and at the end of the 150 years' torment or testimony the servants of Rome rose up and foully massacred the Protestants of God, and publicly gathered the two witnesses—the Scriptures—and burnt them in the streets of Paris in 1685.

Rev. xi. 8: “And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Thus the burnt remains of the two witnesses remained in the street of Paris to mix with the blood of the slain servants of God.

By slaying the Reformers and destroying the Word

of God the French crucified the Son of God afresh. As Sodom and Egypt they, the French, rejected the prophets of God. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. vi. 4—6).

Rev. xi. 9: "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves."

The news of the massacre of the Reformers and the actions of Rome with regard to the Scriptures alarmed the different nations and caused them to take immediate steps for the safety of their kingdoms, and for the protection of Protestantism.

Rev. xi. 10: "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell upon the earth."

In honour of the massacres a medal was struck in 1572, 1585, and 1685. Services were commanded to be held by the Pope, and brilliant illuminations, bonfires, and other celebrations were indulged in. Guns were fired, bells were rung, the Golden Rose was despatched to Charles of France by an envoy from the Pope, while the Pope headed a brilliant procession to the Church of St. Louis to celebrate the victory over the witnesses of God and for God. Letters of congratulations were sent to the Pope from all countries because the servants of God were destroyed from the earth.



(This destruction of those who were persecuted for Christ's sake—of those who received life by accepting the Word of God—is described in Rev. xvi. 3: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." The noisome and grievous sore which fell upon the men which had the mark of the beast is the Word of God, which rose up to plague and torment those who gave their minds up to Rome.)

Rev. xi. 11: "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Ver. 12: "And they heard a voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Ver. 13: "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

The reference to the remnant supplies us with a clue in support of the interpretation given of these prophecies. For the remnant we must again turn to the islands of the north, as the remnant is applied only to Israelites. Something like 800,000 people escaped the fury of Rome and fled from France to Germany, but mostly to the British Islands. As a consequence of their arrival in England, they were enabled to take part in an event which changed the whole aspect of the civilised world—when Israel passed under the rod and into the bond of the covenant (Ezek. xx. 37). The great fight or controversy between Christ and Satan had continued in England from the advent of the torments in 1535, through the allotted 150 years, till the year 1685. With



the rising of the monarchs, Protestant or Roman, so each sect was persecuted, until the nation, groaning under the disabilities forced upon them by the monarchy, rose up as one man to demand and secure to themselves the rights of mankind. The example of Charles I. in no manner deterred James IV. from following in his steps. James, like Charles, sought to abolish Parliament and dispense with the tests, and to exercise as his divine right the sole dispensing power in the kingdom.

He violated the promises given to the nation that he would in no wise interfere with the rights and liberties of the nation, sent an envoy to the Pope to reconcile the kingdom to the Church of Rome, and proceeded to displace Protestants from office and place the government of the three kingdoms in the hands of Romanists. His declaration to abolish the Test Act infused great terror and alarm into the Church. The refusal of the seven bishops to obey his commands stirred the king to harsher measures. The bishops were tried by a tribunal, but were acquitted to the satisfaction of the nation, though the Act was the cause of stirring up the hostility of the people.

The rebellions in favour of the Duke of Argyll and of the Duke of Monmouth to hurl James from the throne were suppressed and both were executed, while their followers were placed at the mercy of the soldiers of James, and to the persecution of Judge Jeffreys. Jeffreys set out with keen delight to condemn to death all who had in any manner been connected with the rebellions, and his era of condemnation is recorded as the BLOODY ASSIZES. In all upwards of seven thousand perished during the rebellions.

This unmerciful treatment of their fellows culminated

in the GREAT REVOLUTION, or religious earthquake, though it may be said that the revolution extended from Argyll to the accession of William, Prince of Orange (three and a-half years).

William was invited at the instance of the nobles and principals of the nation to accept the kingdom on behalf of Protestantism. He landed at Tor Bay with an army and was immediately welcomed and supported by the whole nation. The army deserted James, who was forced to flee to France. The inhabitants of the islands stood upon their feet an exceeding great army in support of God and the Word of God (Ezek. xx.).

In 1535 began the torment of the two witnesses, and in 1685, after tormenting popery for 150 years, the beast rose up to overcome them.

In 1689 (three and a-half years afterwards) the beast was overthrown from the kingdom of the remnant, Protestantism and the two witnesses were firmly established in the nation and world, and the remnant gave glory to God and ascended up to heaven in a body, or cloud, and Romanism beheld them—for to ascend up to heaven is to bring Christ down from above (Rom. x. 6). The spirit of life from God, which is the Word of God, entered into the chosen people of God, and great fear fell upon their enemies, the servants of Rome. The remnant of Israel returned, even the remnant of Jacob, unto the mighty God (Isa. x. 21). Christ, the Ensign, became exalted by the nation of England upon Sion. On landing in France, James was supplied with an army to re-take the British kingdom on behalf of Holy Mother Church, while Charles also despatched a strong fleet to support him. The fleet was victorious over the British. James landed in Ireland, where his forces were augmented by the Irish Catholics. On his arrival in

the north of Ireland he suffered a severe reverse at Londonderry, and was subsequently defeated at the Boyne in 1690.

The defeat of the papal forces destroyed the last hope of the Roman world in their endeavours to subdue the British nation by force of arms. "And the tenth part of the city fell."

For an interpretation of this portion of ver. 13 we must refer to the 13th chapter of Revelation. "And the woman is that great city which reigneth over the kings of the earth."

Rome, as the city which reigned over the kingdoms of the earth, exercised authority over the ten nations of Europe, and England was one of those ten kingdoms formulating the Roman kingdom.

The fall of a tenth part of Rome conclusively points to the overthrow of the city and Romanism by the English nation.

The coronation of William and Mary secured to the British the Bible and English liberty, and proclaimed on behalf of Christ and the law, like a flame, that the doctrines of Rome were mischievous and idolatrous. Israel overthrew her idols and purged the nation from dead works to serve the living God (Heb. ix. 14).

Israel, who were dead because of dead works, received the Word of God and life as life from the dead, "for if the casting away of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi. 15). "For I would not, brethren, have you ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall

turn away ungodliness from Jacob" (Rom. xi. 25, 26). "Afterwards shall the children of Israel return, and shall seek the Lord and His goodness in the latter days" (Hosea iii. 5). "For in that day every man shall cast aside his idols of gold, and of silver, which your own hands have made unto you for a sin" (Isa. xxxi. 7, 8). Ephraim cast out her idols, and thus the British Empire became built upon Christ and the apostles and prophets, and became living stones of Christ, the chief Corner Stone. "Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old . . . for I have put My words in thy mouth" (Isa. li.). (The second woe is past.)

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## CHAPTER X.—REVELATION XII.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Ver. 2: "And she being with child cried, travailing in birth, and pained to be delivered."

In Gen. xxxvii. we are informed that the sun, moon and twelve stars are Jacob, Rachel, and the twelve tribes of Israel. Joseph dreamed dreams and told them unto his brethren, saying, "I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance unto me." When told of the dream, Jacob exclaimed, "Shall I and thy mother and thy brethren indeed bow ourselves to thee to the earth?"

We become further acquainted with the interpretation of this chapter in the second Book of Esdras (x.), where an account is given of the destruction of Jerusalem—Be comforted in regard to the destruction of Jerusalem, for thou seest that our sanctuary is laid waste, our altar is broken down, our temple destroyed. This woman whom thou sawest is Zion; this was the destruction of Jerusalem (Joel i. 6).

The travailing in birth is symbolic of the coming of the long-expected Messiah spoken of in Daniel ix. Christ spoke unto His disciples and said, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John xvi. 21).

Ver. 3: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."

Closely allied to the first advent is the kingdom of Rome, the fourth kingdom seen by Daniel the prophet. This fourth or Roman kingdom is symbolised by 2 Esdras xi. as an eagle, which is the emblem of Rome. This eagle appears in the Book of Esdras in chapter xi., which conjoins the destruction of Jerusalem, illustrated in chapter x.; and this is the kingdom seen by Daniel the prophet (2 Esdras xii. 11). It was this fourth kingdom, which is Rome, which was to stand up against Christ (the Prince of princes) (Dan. viii. 25), was to destroy the holy people, the servants of God, and was to have ten horns, and another little horn (Dan. vii. 7), diverse from the first.

There can be no doubt but that the kingdom of Rome is the kingdom symbolised by Daniel vii., 2 Esdras xi. and xii., and by Revelation xii. and xiii.



Each kingdom contains twelve horns, and these horns include the first beast, the dragon, which is symbolic of pagan Rome ; the ten horns, symbolic of the tenfold division of Rome ; and the little horn, which is symbolic of papal Rome. All three Prophets are in thorough accord.

The 17th chapter of Revelation interprets the symbols of chapter xii. The seven heads are seven mountains (hills) on which the woman sitteth. The seven crowns or kings are seven forms of government ; five are fallen, one is, and the other has not yet come.

At the time when the chapters were written by John (about A.D. 90), five forms of government had come and passed in the Roman kingdom, and were kings, consuls, decemvirs, dictators, and triumvers. The sixth was in John's day, which was Imperial Rome ; the seventh, which was not yet come, was (and is) the papal government. These are the seven crowns.

And the ten horns are ten kings or kingdoms. The ten kingdoms into which Rome (pagan) became divided were the Huns, Visigoths, Ostrogoths, Veruli, Anglo-Saxons, Franks, Burgundians, Seuvi, Vandals, and Lombards.

And the woman (which sits on the seven hills) is that great city which reigneth over the kings of the earth (Rev. xvii. 17).

This city which reigned over the kings of the earth was Rome pagan and papal, which reigned through the power and authority of Romanism and Popery, and which through the mouth of the Pope assumed this prerogative in a Bull against Henry VIII., in which it was declared that God had appointed the Pope, according to the Prophet Jeremiah, to have power over kingdoms and nations, and especially over the kings of the earth, etc.



This assumption concurs with the words of 2 Esdras xi. 39, in which the last of the Roman Empire is alluded to as "Art not thou it that remainest of the four beasts whom I made to reign in my world, that the end of their times might come through them?" To answer further, I quote the words of Daniel unto Nebuchadnezzar, where its interpretation signifies that the kingdoms of the world were given into the hands of the Gentile kingdoms, "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."

We must reasonably give credence to the affirmation that the power of Popery was set up according to Jeremiah and to Daniel, according to the assumption of the Pope.

It is therefore incontestable that the ten-horned dragon applies to Rome, or Romanism.

Ver. 4: "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Ver. 5: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to His throne."

The drawing of the third part of men to the dragon by its tail can only refer to the great Roman apostacy, which drew the inhabitants of the earth away from the worship of Christ and His God to worship Romanism. The tail is referred to in Isaiah ix. 16 as "leaders of the people," and reference is made to the stars in Daniel viii. 10, where the fourth kingdom was to cast down the stars (Christians) and stamp upon them.

The policy of Rome succeeded in drawing the earth

from Christ. "And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast (Rev. xiii. 3, 4) and cast themselves to the earth.

If to ascend up into heaven is to bring Christ down from above, then, by the same reasoning, to reject Christ is to be cast unto the earth, especially when rejecting Christ to receive and worship a man appointed by men to honour, which applies to the Pope. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. vi. 16). A man cannot serve two masters.

And the dragon (Rome) stood before the woman (Jerusalem) to devour her child.

Applying this to the hostility of Rome against Christ, we are confirmed in so doing by Matthew and the Acts of the Apostles. When Herod the king (Roman Governor) heard tidings of the coming of Jesus "he was troubled, and all Jerusalem with him." "Then Herod, when he saw that he was mocked of the wise men, was wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men" (Matt. ii. 16). "For of a truth against Thy holy child Jesus . . . both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts iv. 27).

Thus did Rome as the dragon stand up against Christ to destroy Him, and thus were the Gentiles, with their rulers and the people of Israel, alike responsible for the death of Christ. Then was Christ crucified and caught up into heaven (Acts i. 9).

Ver. 6: "And the woman fled into the wilderness,

where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

As Christ declared unto the Jews, so it came to pass that their city was destroyed, their temple defiled, and their sanctuaries made desolate by the Romans—the kingdom of fierce countenance. Hundreds of thousands of the inhabitants were put to the sword after undergoing fearful calamities. Many thousands were taken prisoners and sold into captivity. Yet many—principally of the tribes of Benjamin, Ephraim, and Manasseh—were, owing to the warning given by Christ, enabled to escape and flee from the power of the dragon.

These that escaped were to flee unto the north country, and they, represented by their seed, were to eventually gather in the islands of the North to receive the law of God. They were to proclaim the fame and glory of God unto the lost sheep of the House of Israel. "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (John i. 68). God preached unto the Gentiles (1 Tim. iii. 16).

In the north parts of Europe the refugees from the Roman swords were enabled to gather in strength and in numbers. For 1,260 years, or a thousand two hundred and threescore days, they were enabled to live in comparative safety from their enemies, the Romans—from the destruction of the city of Jerusalem A.D. 70 = 1260, until the fourteenth century, 1330. This century saw the rise of the Albigenes, the Waldenses, and others who had the testimony of Jesus.

Ver. 7: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." Ver. 8: "And prevailed not; neither was their place found any more in

heaven." Ver. 9: "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

In Dan. 10 we read that Michael helped the Lord against the princes of Persia and of Grecia. In Revelation the fight against the Gentile kingdom is continued—against the dragon, the Devil or adversary of God, which was and is Romanism. Michael again helps after the end of the indignation (Dan. xii. 1). The casting out of the dragon or devil occurred through the judgment of the world, when the devices of the world and its temptations were overcome by Christ. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 31). In these verses is depicted the great controversy between Christ and the Devil—the cross of Christ and the judgment of the Roman apostacy. It declares a war between the doctrines of Romanism and the testimony of Jesus Christ.

To accept Christ is to ascend up into heaven and to bring Christ down from above. To accept the testimony of Jesus is to cast out the devil unto the earth.

Thus Christ set up the Kingdom of the Gospel, that all men should overcome the temptations of the world. For so I considered the world, and behold, there was peril because of the devices that came into it (2 Esd. ix.).

The term devil was applied to His disciples by Christ when He said, "One of you is a devil," for He knew that one would be adverse to Him, and betray Him. He also applied the term Satan to Peter, when Peter tempted Him to forego the betrayal to the high priests,

saying, "Get thee behind Me, Satan." Thus the term Satan and devil is also applicable to the adverse kingdom of Romanism, which has persecuted the servants of Christ and set up its own form of worship. This son of perdition, who became lost according to the words of Christ in John xvii. 12, must refer to the son of perdition foretold by St. Paul, which I have shown in a previous chapter to be the Pope of Rome. Christ said (ver. 14): "I have given them Thy word; and the world hath hated them, because they are not of the world. They are not of the world, even as I am not of the world."

Thus by the testimony of Christ are men drawn from the world, but by the doctrines of Rome the servants of Rome are cast out from Christ and from heaven.

Ver. 10: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Ver. 11: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Ver. 12: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Ver. 13: "And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man-child." Ver. 14: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent." Ver. 15: "And the serpent cast out of his



mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Ver. 16 : "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Ver. 17 : "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Now, when John the Baptist was put in prison, Jesus came unto Galilee preaching the gospel of the kingdom, and saying, The time is fulfilled, and the kingdom of God is at hand (Mark i. 15). So Jesus Christ laid the foundation of His kingdom—the kingdom which was to be founded and built upon Christ and the apostles and prophets by the testimony of Jesus—that testimony for which the apostles and martyrs and reformers gave their lives.

The first woe being finished by the beginning of the 16th century—for after the 1,260 years, or time, times, and half a time, A.D. 70 = 1260 = 1330, in which the servants of Christ grew in numbers and strength—the light of Christ dawned upon the darkness of the earth. The people which sat in darkness saw a great light (Matt. iv. 16) ; out from the idolatrous Mariolatry of Rome came the reformers, with the glorious knowledge of the Gospel of the kingdom, to proclaim it unto the people and nations. Then was the face of the serpent revealed, the dragon rose in his might, Rome stood up to overcome the early reformers, and again drew the sword of persecution to smite the servants of God. Rome persecuted the woman, the Israel of God, which brought forth the Saviour. In Rev. xvii. we are given an interpretation of the waters as a flood cast out by

the woman—Rome. “And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” This interpretation harmonises with the description written in the *Freeman's Journal* of April 21, 1910 (N.S.W.) Rome, historically, sentimentally and actually, is the seat of the Catholic religion, the home of the Pope for ages.

And this Rome which ruled over the nations reigned over the kings of the earth, and the kings of the earth and the nations ruled over by Rome made war upon the Reformers who had the testimony of Jesus; but they overcame them by the blood of the Lamb and the testimony of Jesus—by the Word of God.

In 1689 the nation, the servants of God, cast out Satan, the devil, and popery, and established by an oath Christ upon the throne of the kingdom of the Israel of God, which keep the law of God and testimony of Jesus.

Romanism, that destroyed the servants of God, was cast out into the earth, and her servants were cast out with her; yet the dragon made war upon their seed, which keep the commandments of God and have the testimony of Jesus.

It is this dragon, this Romanism, which is pricking the sides and making war upon the seed of those who shed their best blood for the sake of the testimony of Jesus. It is the flood of Roman emissaries and missionaries who are making war upon the English nation to-day, promulgating the doctrines of devils, creating strife and a mockery of the true God, whose watchword is confusion and corruption and deceit, sowing seeds of discord, who override the laws of the nation, and who are eating into the heart of Israel, to the shame of Eng-

land and of the God of Israel. "Deliver thyself, O Zion, that dwelleth with the daughter of Babylon." "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

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## CHAPTER XI.—REVELATION XIII. AND IX. (SECOND PART).

"AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Ver. 2; "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

In the rising up of this beast we discern the rising of the Papacy, or Papal Rome, which is the last beast of the ten-horned kingdom seen by Daniel, and also it that remains of the four beasts spoken of by Esdras.

Upon its heads was the name of blasphemy. The heads being the seven hills of Rome, the name of blasphemy would be symbolic of Romanism and Popery, which assumes to reign over the earth and the nations as God, sitting in the temple of God. Pope Leo, as God, crowned Charlemagne Emperor of the West in 800. The Pope, by or under the triple tiara, assumes to reign in heaven, earth, and hell, having power to dispense with the ordinances and constitutions of God.

And this beast, being the last or remains of the four kingdoms of the Gentiles, has the component parts which made up that empire, having parts like a leopard, a bear, and a lion ; and being itself the iron, it thus has the parts symbolic of Babylon, Media (Persia), Grecia and Rome. These parts, or the seed of these nations, comprised the subjects of the kingdoms of Rome, which were ruled over by the Pope. And the dragon gave him his seat and great authority ; or, Romanism placed Popery upon her throne.

In A.D. 533 the dragon, represented by the Emperor Justinian, paramount chief of the tenfold kingdom of the Roman Empire, invested Bishop John of Rome with the title of head and ruler over all the priests and Churches of the Christian world, and submitted himself to the spiritual supremacy of the Pontiff.

Thus the power of the dragon created man to honour, who, in the Pope, rose up to rule over the earth ; who, in his turn, as God, created kings and overthrew kingdoms, and who was received and worshipped by the inhabitants of the earth. Of this reception of Popery we have the words of Christ which are written in John (v. 43, 44) : “ I [Christ] am come in My Father’s name, and ye receive Me not : if another shall come in his own name, him will ye receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only ? ”

Ver. 3 : “ And I saw one of his heads as it were wounded to death : and his deadly wound was healed : and all the world wondered after the beast.” Ver. 4 : “ And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? who is able to make war with him ? ” Ver. 5 : “ And there was given unto him

a mouth speaking great things and blasphemies ; and power was given unto him to continue forty and two months." Ver. 6 : "And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." Ver. 7 : "And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations." Ver. 8 : "And all that dwell upon the earth shall worship him, whose names are not written in the book of the Lamb slain from the foundation of the world." Ver. 9 : "If any man have an ear, let him hear." Ver. 10 : "He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and wisdom of the saints."

The description of this beast which is given in these verses concurs with the description of the last horn of the fourth kingdom of Daniel, which was to persecute the saints for 1,260 years, and wear them out and overcome them, and to speak against the Most High until the judgment. If we take the deadly blow as synonymous with the judgment we become able to interpret them. Taking the beginning of Popery in 533, we find that 1,260 years afterwards (in 1793) the power of Popery as a destructive power, materially, was destroyed. They who led into captivity were taken captive, and they who killed with the sword were killed in like manner.

The Pope, who had exalted himself by blasphemously proclaiming his infallibility, and as being above the constitutions and ordinances of God, and assuming, as the Vicar of the Son of God, to reign in heaven, earth, and hell, had from the year of the inception of Popery



begun a system of severe persecution against the Word of God and against those who received that Word.

Such was the persecution that in the beginning of the 16th century the Pope proclaimed the fact that all kings of the West revered the Pope as a god on earth. At this time he was addressed by one of the Council, who significantly declared that "All are now subject to your holiness; there is not one living to preach contrary to Rome." Rome, by the Inquisition, the sword, by fire and captivity, had worn out God from the earth. Then again rose the Spirit of God at the hands and by the mouths of His servants, the reformers, to consume the man of sin. Through the teachings of Christ, the authority of Rome was cast out by the English nation in 1689.

From this year the different nations, in their respective order, rose up to cast out the false prophet and his angels—the Jesuits. By the year 1792 the Jesuits, banished from the countries, had assembled in France, the great material capital of the Roman kingdom.

It was the hour of judgment, the end of the 1,260 years' ravaging dominion of the servants of Rome; the end of those who were gathered from the countries to partake of God's vengeance. "Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images: and through all her land the wounded shall groan" (Jer. li.). "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. vii. 26).

The gathering for the judgment has a parallel in the action of Jehu, king of Israel, who assembled all the priests of Baal to do a great sacrifice (2 Kings x. 19).

In France, the impositions of the king, the aristocracy, and clergy under which the nation was trodden

down and persecuted, burdened by heavy taxations, and deprived of civil and religious liberties, at last stirred the nation into life, and called it from its dumb and humble servitude. Like an avenging host, the masses rose up against the persecuting tyrants to repay in some part the persecutions they were made to suffer. France, who had so blindly obeyed the command of the dragon—France, who had wielded the sword at the command of Rome—ravaged the servants of God, and placed a blot upon its history by the massacres of the Huguenots, the Protestants of God, rose up in all her fury to recompense the martyrs of Jesus and to exercise the fierce justice of God. The king, Louis XVI., was seized by the mob, and after being tried and found guilty of violating the prerogatives of the Crown, was executed in 1793. With this event was connected the destruction of the French aristocracy, and with these fell the Jesuits, the priests, and the servants of the Roman beast. They, with the inhabitants, were mowed down by grape shot at the cannon's mouth, and were put to the sword, the fire, and the terrible Inquisition. The long list of persecution was in part avenged.

In Revelation (the second part of the 9th chapter) an account of the destruction is symbolised. The events were to take place after the first woe—even after the advent of the plagues referred to in the first part of chapter ix. These I have shown relate to the Reformation, 1535—1689.

Rev. ix. 12: "One woe is past; and, behold, there come two woes more hereafter." Ver. 13: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." Ver. 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great

river Euphrates." Ver. 15 : "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Ver. 16 : "And the number of the army of the horsemen were two hundred thousand thousand : and I heard the number of them." Ver. 17 : "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone : and the heads of the horses were as heads of lions ; and out of their mouth issued fire and smoke and brimstone." Ver. 18 : "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." Ver. 19 : "For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt."

The term Euphrates is used in connection with the beast and the dragon in Rev. xvi. 12. The horsemen, or men who executed judgment upon the third part of men, would in the circumstances refer to the men or servants of Rome ; and the great mass of humanity subject to the beast would thus constitute the army or the tail of the third part of men, as those who followed the teachings of the priests of Rome. The beginning of the preparation dates from the Act of Heresy by Henry IV. in 1401.  $1401 + 391 = 1792$ . The number 200,000,000 concurs with the number of Roman adherents or subjects at the time of the French Revolution (1792). These, the inhabitants of the States of Europe, rose up against the third part of men, or the Roman hierarchy, to expel them from their countries and make war upon them, having for the time being cast off the Roman dogmas and turned fiercely infidel. It was therefore left for the French to finish by a stroke the destruc-

tion of this third part of men, which followed the dragon, as related in Revelation xii.

Thus by fire, smoke, and death, at the sword and the canon's mouth, did the soldiers and citizens of France destroy the authority of Rome, and cast her out with her idolatrous worship and her images. "And they shall take away his dominion" (Dan. vii.).

In 1798 the French, under Berthier, marched upon the Papal States, the Pope was taken prisoner to France, the Papal States were annexed to France, and a Roman Republic declared.

Thus for the time the dominion of the beast and popery was abolished or taken away. But, as written in the second part of Revelation ix.: Ver. 20: "And the rest of the men which were not killed by these plagues, yet repented not of the work of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." Ver. 21: "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

These verses are symbolic of the election of a new pope or beast, for as we read in the 12th chapter of the second book of Esdras, "After the time (1,260 years) of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again to his beginning."

Rev. xiii. 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." In 1800 the cardinals, at the death of Pius VI. in France, met and elected a new pope, who took the title of Pius VII.

At the instance of Napoleon, the French, who put

the priests to the sword, repented not to accept the true religion of Jesus Christ, but entered into negotiations with Pius for the re-establishment of Romanism and Popery into the kingdom. In 1802 the French signed a concordat which restored the idolatry of Romanism into the kingdom. High Mass was celebrated by the Archbishop in the presence of Napoleon and his Court. Archbishops, bishops, and the clergy were to be elected and paid by the State. Thus the power of the Pope was restored, and again all the world wondered after the beast, to worship him and the lesser devils—the priests of Rome. The abomination of desolation was set up.

In 1814 the Powers of Europe supported the reinstatement of the Pope, who had been again made prisoner by Napoleon. Each country granted toleration to Romanism, “For God put it into their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” (Rev. xvii. 17). “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition” (Rev. xvii. 11).

The seven forms of Roman government thus fell, and were succeeded by the last and the eighth, being part of the seventh, because having the same spiritual authority, and being different in the loss of temporal authority.

The two horns like a lamb are symbolic of the two kingdoms which remained subject to Holy Mother Church, viz., Spain and Portugal, and these were to remain to their end (2 Esd. xii.); the last kingdom of these was to be full of trouble.

Rev. xiii. 12: “And he exerciseth all the power of the first beast before him, and causeth the earth and



them which dwell therein to worship the first beast, whose deadly wound was healed."

So the papal world gave up their minds to the beast once again, to become his servants—servants of the Pope and the priests of Rome. They received the Pope, created to honour, who came in his own name.

Ver. 13: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Ver. 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." Ver. 15: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

The miracles and wonders of Rome witness too forcibly against her to need enumeration here; while they nevertheless partake of the features of the miraculous lighting of candles by fire from heaven, believed by the Catholic world in the period of the Reformation; the miraculous ringing of bells, of making images speak, of pictures with moving eyes, and of crying images, such as seen at Ancona by the French.

The creation of the image or substitute of the Pope was inaugurated by the new Pope. High Mass was celebrated in the Church of the Jesuits, while the Pope caused a Bull to be promulgated empowering the surviving members of the Jesuits' orders to regulate their lives according to their founder, to receive novices, establish houses and colleges, and once more devote themselves to the Church. As God created Christ, who

is His image, so the Pope created the priests who are his image.

The priests and Jesuits were thus created to fill the places of those (the image) who were destroyed by the French.

The Inquisition was again established in Spain and in the Papal States. The King of Spain, who styled himself his most Catholic majesty, commanded edicts of the Grand Inquisitor to be again promulgated throughout the kingdom, and despatched an envoy to the Pope, declaring his faithfulness to Holy Mother Church, and that he would seek to deserve her blessing. By these means all who did not accept Romanism were to be destroyed as heretics.

Ver. 16 : "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads." Ver. 17 : "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Once a year the subjects of Rome are bound to present themselves to receive the cross upon their foreheads by the priests of Rome, the action being symbolic of the fact that the minds of the Roman world are given up to the Pope and the priests—the beast and his image. St. Paul declared that with the mind he served the law of God (Rom. vii. 25), and only those who are led by the pure Word of God, they are the sons of God (Rom. viii. 14). If this be so, then those who serve the Pope are cut off from God. They profess to know and serve God, but in their works they deny Him (Titus i. 16). If they serve God His name shall be in their foreheads (Rev. xxii. 4), but if they serve Rome the name of the Pope will be in their foreheads, and they will thus have his mark—the mark or name of the beast.

In all things the subjects of Rome are bound to obey the orders of the priests. The proof is plain and is around us in unquestionable evidence. In 1595 Clement VIII. decreed that the Bible and all Scriptural works were to be shunned by the Roman world, and that no books or any works of enlightenment should be bought or read without having passed the sanction of the priests or of some person authorised by them. The violation of this ban was to be followed by excommunication and, if possible, by the death of the culprit. To-day modernism and works of enlightenment are expressly forbidden to the Roman servants, Rome trembles and is laid bare in the light of knowledge.

Ver. 18: "Herein is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."

We must advert to the Pope as the man referred to to find the accusing number. We find that he has taken the office as *Vicarivs Filii Dei*, the Vicar of the Son of God, who stands up against Christ, the Prince of princes.

The numerical letters of the symbol of office when added together make the number 666.

Vicarivs	= V = 5,	I = 1,	C = 100,	I = 1,	V = 5 = 112
Filii	= I = 1,	L = 50,	I = 1,	I = 1	= 53
Dei	= D = 500,	I = 1			= 501
					<hr/>

These counted give the number ... 666

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,

which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ” (Rev. xiv. 9).

Babylon the Great is fallen. “Come out of her, My people.”

In 607 Phocas further enhanced the power of the Roman Pontiff; 1,260 years afterwards the seat and authority was taken away from the beast. In 1867—70 the united army of Italy rose against the oppressors of their liberty and cast off the yoke of Popery. The army of Victor Emanuel, under Garibaldi, marched against the Pope, the Vatican was declared the property of the Government, and Rome was declared the capital and the seat of the Government of United Italy. The Pope was apportioned the Vatican as a residence and allowed a pension to maintain him.

In 1830 over 2,000,000 Greeks deserted from Romanism to embrace the rites of the Greek Church.

The dominion of Rome has been reduced from ten kingdoms to one, which is Spain—full of trouble, and wavering in doubt as to her course with regard to Rome.

The millions of Roman subjects have dwindled to thousands; many have turned infidel, many profess Protestantism, and many worship the living and true God in spirit and in truth. The Bible has been propagated into all countries and nations ; and the Scriptures have been interpreted into all languages. “The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever” (Rev. xi. 15); “And all dominions shall serve and obey Him” (Dan. vii. 27); “And His name is called the Word of God” (Rev. xix. 13).

“Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth . . . Is this the man that made the earth to tremble, that did shake kingdoms?” (Isa. xiv. 4, 16).

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## CHAPTER XII.—THE FIFTH KINGDOM.

THE fifth empire is symbolised by Daniel in his interpretation to Nebuchadnezzar as the Stone Kingdom: “Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces” (Dan. ii. 34). This kingdom was to be set up in the days of the dominion of the ten kingdoms of the Roman Empire, even in the days of Papal Rome. “And the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him.”

As Daniel predicted, the people of this kingdom were to be persecuted by the last kingdom of Rome, but they were to rise up and break the Roman power to pieces and consume them; they were to wound the dragon; they were to become a nation, a kingdom of living stones founded upon “Him,” the chief Corner Stone,



who is Christ, and His name is called the Word of God ; and the Word of God was to go forth from Jerusalem (Luke xxiv. 47), and was to be carried unto the isles afar off, in the north and west from Jerusalem. The inhabitants of these isles were to receive the law (Isa. xlii. 4) and were to declare the fame and the glory of God unto the Gentiles (Isa. lxvi. 19).

The seed of the great English nation comprise the seed of those reformers who were persecuted and done to death, witnessing for Christ and His testimony. Those, our ancestors, were persecuted from the countries to gather in the British islands ; and these being persecuted for the Word of God, are called the saints of God ; and the Anglo-Saxons, being the seed of those who were persecuted, are consequently the people or children of the saints of the Most High.

By their overthrow of Popery and acceptance of Christ and the law they became the sons of God, and His servants.

By the Coronation Oath, made compulsory upon the part of the King, the idolatry of Rome was repudiated, and Christ and the true law, the grand open Bible, was implanted in the kingdom and in the laws of the kingdom. Thus the Stone, the Word of God, became the head of the corner, and the kingdom of the English nation became founded upon Christ and the apostles and prophets. God caused Israel to be taken captive in B.C. 722. After 2,000 years He raised them up a nation for ever before Him. In the third thousand = seven times = 2,520 years, the British struck the first successful blow in a series of events which placed them in the position of chief of nations. Thus the isles received God's law in 1535—1689, and were raised up to be the chief of nations in 1798—1815.

In a previous chapter it is shown that the ships of Chittim are the British ships (Nelson), and these ships of Chittim are identical with the ships of Tarshish—the ships of Israel (1 Kings ii.). ; Tarshish was the ancient name of Britain.

Solomon had a navy, and it came once in three years and brought—Tarshish was thy merchant, by reason of the multitude of all kinds of riches ; with silver, iron, tin, and lead, they traded in thy fairs (Ezek. xxvii. 12). By the records it is established that trade in tin and lead was carried on between the British islands and the Phœnicians, whose navy accompanied the navy of Solomon. It was to Tarshish that Jonah would have fled from the command of God ; evidently he was acquainted with the knowledge that the islands were occupied by some of his own people.

It is to these islands of Tarshish that the Israelites are commanded to pass over to, as mentioned by Isaiah in his twenty-third chapter: “Howl, ye ships of Tarshish ; for Tyre is laid waste . . . from the land of Chittim it is revealed unto them. Pass ye over to Tarshish ; howl, ye inhabitants of the isle . . . pass ye over to Chittim ; there also shalt thou have no rest.” The terms Tarshish and Chittim are thus synonymous, and refer to the islands of the north—to where the Israelites were to assemble to do the work of God ; they were to bring forth the fruits of the kingdom of Christ. They were to pass over to Chittim, where God was to plead with them face to face, and with their children’s children (Jer. ii. 8, 9). They were to send to Kedar (Palestine) to ascertain whether God had revealed Himself by word to Israel. “For ask now of the days that are past, which were before thee, since God created man upon the earth, and ask from

one side of heaven unto the other, whether there hath been any such a thing as this thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" (Deut. iv. 32, 33).

So God spoke to His servants at Jerusalem, and also to the seed of Israel in the Isles, and poured out His Spirit upon them, and gave them His two witnesses, which testify of Him.

In Jesus we have the Offspring and the Root of David, and the Bright and Morning Star (Rev. xxii. 16). Christ is the Star foreseen by Balak when prophesying to Balaam concerning Israel—"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . . out of Jacob shall come He that shall have dominion . . . and ships shall come from the coast of Chittim" (Numb. xxiv.). This was to occur in the latter days, Christ being the Star. Then the ships of Chittim were to come—as ships of the nation of Israel from the islands of Chittim—after Christ. These are the ships spoken of by Daniel the prophet, which came against the French at Egypt and afflicted Asshur in 1798.

The kingdom was to be given to Israel and to Ephraim as representing the House of Joseph. "Is Ephraim My dear son?" (Jer. xxxi. 20). From thence is the Shepherd, the Stone of Israel. Ephraim, or the House of Joseph, was to become the shepherd of God, to raise up the tribes of Israel, and Jacob was to rise up in the latter days as a lion devouring his enemies, and as a unicorn pushing his enemies from the countries. The lion and the unicorn are symbolic of the British Empire, and the Lion of the tribe of Judah, of the Royal Standard, is symbolic of Christ, of the House of David.

The King of the English Empire is descended by the kings of Scotland and Ireland from Tea-Tephi, daughter of Zedekiah, King of Judah, who escaped with Jeremiah to Ireland from Egypt, and wedded a prince of the tribe of Dan.

And the kingdom shall come to the daughter of Jerusalem, and they shall beat in pieces many people (Micah 4). "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem" (Zeph. iii. 14). "And Jesus said unto them [the Jews], Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you [Judah], and given to a nation [Joseph-Israel] bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 42—44). Here Christ definitely states that the kingdom shall be taken from Judah and given to another nation bringing forth the fruits of the kingdom of the Gospel, and refers also to this nation as being the stone kingdom.

Thus the stone kingdom is the kingdom of Israel. The only nation that can claim that it is the kingdom of the Word of God is the English nation, who are bringing forth the fruits of the teachings of Christ.

The kingdom spoken of by Christ harmonises with that spoken of by Daniel: "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand for ever." "Thou, O Jacob, art My battle axe and weapons of war: for with thee will I break in pieces the

nations, and with thee will I destroy kingdoms" (Jer. li. 20). "And therefore, saith the Lord God, behold, I lay in Sion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." When Israel overthrew the dragon and cast out the traditions and commandments of men, they chose the stone, and became living stones founded upon Christ, the chief Corner Stone (1 Pet. ii.). They established a new kingdom—the kingdom of the stone of God. The Spirit of God, which is the Word of God, entered into the nation.

"And, behold, the people rose up as a lion, and lifted up himself as a young lion : he shall not lie down until he eat of the prey, and drink the blood of the slain." "He couched, he lay down as a lion" (Numb. xxiv. 9). "He hath as it were the strength of an unicorn : he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Numb. xxiv. 8). "Thine hand shall be lifted up upon Thine adversaries, and all Thine enemies shall be cut off" (Micah v. 9).

In this description of the rising up of Jacob we behold the rising up of the great English nation, who have overcome their adversaries, and have become the chief of nations. According to the words of Jacob, when he blessed the sons of Joseph, Ephraim and Manasseh, the Israelites were to become a great nation and a company of nations. In Zechariah we become acquainted with the position of these nations. "Ho, ho, come forth, and flee from the land of the north, saith the Lord : for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion, that dwelleth with the daughter of Babylon" (the Romans) (Zech. ii. 6, 7). "I will bring thy seed



from the east, and gather thee from the west ; I will say to the north, Give up ; and to the south, Keep not back : bring My sons from far, and My daughters from the ends of the earth " (Isa. xliii. 5, 6). " Ye are My witnesses, saith the Lord, and My servant whom I have chosen " (ver. 10). " This people have I formed for Myself ; they shall show forth My praise " (ver. 21).

We are here given a description of the position of the English nations. After they received the law in 1689 they began to leave the islands of the north, which were to become too small by reason of the inhabitants—they that swallowed thee up shall be far away. " The children which thou shalt have, after thou hast lost the other [the United States], shall say again in thine ears, The place is too strait for me : give place to me that I may dwell " (Isa. xlix. 19, 20). The independence of the United States created the great nation of Manasseh, whose position may be termed east or west. The further migration from the British Islands caused the formation of the dominions of the Empire, which are situated in the corners and ends of the earth. These, with the British Islands, form the company of nations. We thus have the nation and company of nations which form the great Anglo-Israel nation (Gen. xlviii. 19). These are the United States, Great Britain, Canada, South Africa, and Australasia, with India, and the other colonies which make up the whole English nation (Isa. xxvi. 15). The words of God concerning these peoples of the nations—that the ensign should call them—have been fulfilled, especially in South Africa, where all the strength of the Empire was gathered to support the flag and the Lion of the tribe of Judah. " And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth : and, behold,

they shall come with speed swiftly. . . Their roaring shall be like a lion, they shall roar like young lions : yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea : and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof " (Isa. v. 26—29). "And they are the ten thousands of Ephraim, and the thousands of Manasseh " (Deut. xxxiii. 17). "Listen, O isles, unto Me. . . . It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth " (Isa. xlix. 6).

"And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever " (2 Sam. vii. 16). "For thus saith the Lord ; David shall never want a man to sit upon the throne of the house of Israel " (Jer. xxxiii. 17). "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; the Lord of hosts is His name : if these ordinances depart from before Me, saith the Lord, then shall the seed of Israel also cease from being a nation before Me for ever " (Jer. xxxi. 35, 36). "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain " (Isa. lxvi. 22).

## CHAPTER XIII.—THE HOLY PEOPLE.

THE holy people are spoken of by Daniel in the 12th chapter, verse 7 : “And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

The holy people is symbolic of those people and that nation who have received the Holy Ghost, or Holy Spirit, which is the holy Bible—the knowledge of God. It is, then, to the British people that we must turn as concerning and being the holy people. They have received the Word of God, and are called after the name of Christ—a Christian nation. This scattering of the holy people was to eventuate after the time, times, and a half, or 1,260 years, which ended the dominant position of Romanism in 1793-8—1815. In this people we must seek for a people who keep the bond of the covenant between God and His holy people (Ezek. xx. 12). Again, we find this bond of union between God and the Anglo-Israel nation, who have been led in paths that they have not known. God said, “I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” “And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (Exod. xix. 6). Christ said, “I am the light of the world.” The English nation has accepted this light and decorated the throne of their kingdom with it.

I have shown in a previous chapter that the holy covenant, or covenant people, refers to the inhabitants of the northern islands, and is symbolic of the English nation.

The scattering of the power of the nation comprising the great English nation will therefore be the scattering of Israel, the holy covenant, and holy people—a people chosen of God.

This present year 1911 has seen the display of the power of the English nation. In this year the great Armada of ships have been displayed before the eyes of the world. Notwithstanding the magnitude of the Empire's strength in home-waters to make secure the heart of the Empire, the nation has her fleets and units in many waters. The great nation of Manasseh (America) has grown; her power is great, and places her amongst the foremost nations of the earth.

The concentration of the greater part of the British fleet in home waters has necessitated the sudden arming of His Majesty's dominions overseas. Each outlying portion of the Empire is providing for its own adequate defence, in case of an attack from any possible enemy. Each nation is establishing a fleet of its own, which, in time of trouble, will become united with the fleets of the greater nation into one great navy. In portions of the Empire conscription has been resorted to to establish an adequate system of defence for those portions which are, by the concentration of the home fleet, placed in an isolated position.

In this extensive arming of this nation and company of nations we must recognise the scattering of the power of the holy people.

In the assembling of the representatives of the dominions constituting the great Anglo-Saxon Empire to witness the consecration of the nation to God, we must recognise the gathering spoken of by the Prophet Esdras: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the

ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmanasar the king of Assyria led away captive . . . but they took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. . . . Then dwelt they there until the latter time" (2 Esd. xiii. 39).

In this year 1911, as in other years, has been fulfilled the great gathering of the multitudes. They have gathered to take part in the great marriage of God to His people, to declare His praise in the islands, and to exalt the ensign upon their throne. The coronation of their majesties King George V. and Queen Mary is symbolic of the marriage of the Lamb—of Christ and His God—unto the great Israel nation, who have been cheerfully joined by their brethren of the House of Judah in this great ceremony.

Through their king the whole nation has taken upon itself to keep the vows and promises made to the Church on behalf of the people by their king, in which the king swears and promises to govern the people of this United Kingdom of Great Britain and Ireland, and the dominions thereunto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same; and to cause law and justice to be executed in all his judgments; and to the utmost of his power to maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law; to maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England; and to preserve to the bishops and clergy of England,



and to the Churches there committed to their charge, all such rights and privileges as by law appertains to them, or any of them.

In this marriage of the Church and Christ to His people (Hosea ii. 19), the Sword of Justice is presented to the king by the archbishop, who says, "Receive this kingly sword brought new from the altar of God, and delivered to you by the hands of the bishops and servants of God, though unworthy. . . . Receive this royal robe and orb; and the Lord your God endue you with knowledge, and wisdom, and with power from on high. The Lord embrace you with His mercy on every side. The Lord cloak you with the robe of righteousness and with the garments of salvation. And when you see this orb thus set under the cross, remember that the **WHOLE WORLD** is subject to the power and empire of Christ our Redeemer."

The marriage of Christ to His people is next enacted, when the archbishop, the representative of the whole Church of Christ, places a ring upon the fourth finger of the king's right hand, saying, "Receive this ring, the ensign of kingly dignity, and of defence of the Catholic faith. And as you are this day solemnly invested in the government of this earthly kingdom, so may you be sealed with that spirit of promise which is the earnest of an heavenly inheritance, and reign with Him who is the blessed and only Potentate, to whom be glory for ever and ever. Amen."

After the crowning has taken place, the crowning act of all is performed by the archbishop. It is the gift of the spirit of life from God unto the nation—His people—that glorious ensign, the Word of God, the grand open Bible. This act, even the whole ceremony, is symbolic of the glory of God bestowed upon His

people. "I am the Lord: that is My name: and My glory will I not give unto another, neither My praise to graven images. Behold, the former things are come to pass, and new things do I declare. . . . Let them give glory unto the Lord, and declare His praise in the islands. . . . I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight" (Isa. xlii. 8—16). "And in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel" (Hosea i.).

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#### CHAPTER XIV.—THE DRY BONES.

THE Prophet Ezekiel was carried away by the Spirit of the Lord, and beheld the dispersion of the House of Israel and their departure from the judgments of the Lord. "For the Lord lifted up His hand upon them in the wilderness, that He would scatter them among the heathen, and disperse them through the countries, because they had not executed His judgments, but had despised His statutes, and polluted My Sabbaths, and their eyes were after their fathers' idols; wherefore the Lord gave them statutes whereby they should not live." Thus Israel, who forsook God to worship idols, became dead in His sight, and the flesh of righteousness

departed from their bones, and they were very dry (Hosea vi. 5).

The words of the roll given to him, and which God commanded him to speak unto Israel, are comparable to the little book of Rev. ii. Both were to be bitter in the belly, but in the mouth sweet as honey. "And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord . . . I will cause breath to enter into you, and ye shall live . . . Then said He unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me . . . and they lived, and stood upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole House of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have put My spirit in you, and ye shall live" (Ezek. xxxvii.).

The chapter is symbolic of Israel becoming ignorant of God and accepting the idolatrous worship of the heathen—the idols and judgments whereby they should not live. But God was to put His Spirit in them, and raise them up in the islands. They accepted the world, received the doctrines of men, and rejected Christ and His God, hence they became dead—for to be carnally-

mind is death, but to believe on the Lord and be spiritually-minded is life everlasting. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live " (John v. 24). Israel hated the good and chose the evil ; they plucked off their skin from off them and the flesh from off their bones (Micah iii. 2).

In the day or year that the English nation received the Word of God they believed and accepted that Word, and in the year 1689 the Word and Christ and God were firmly planted in the laws of the nation. Christ said unto the Jews, the time now is when the dead shall hear, meaning thereby that the Jews were dead because they had not His Word. Thus, as they heard and believed, they lived.

So in like manner did the British receive the Word and believed, and those that believed lived, and being filled with the Spirit they (like Ezekiel) stood upon their feet, an exceeding great army.

For the people that lived in darkness saw a great light ; they that dwelt in the land of the shadow of death, upon them the light, which is Christ, shined (Isa. ix. 2 ; Matt. iv. 16). These words may be applied to the state of the world before the Reformation. Before the light shined, before the knowledge of Christ and His God was implanted into the kingdom (Amos viii. 11), Israel dwelt in the midst of the idols of Roman Babylon, who confiscated the Word of God, and sent her own interpretation forth into the world—her idols, her dogmas, her superstitions, and her

Mariolatry; and these were the idols to which Ephraim was joined. Yet these are the idols which Israel cast out; the great English nation cast out her idols and received the breath of life, the words sweet as honey in the mouth. They stood upon their feet, an exceeding great army and nation—the battle-axe and the servants of the Most High.

They were received by their God, who put His spirit in them, and were called from death unto life: for if the casting away of Israel be the reconciling of the world, what shall the receiving of them be but life from the dead? (Rom. xi. 15). Therefore the valley of dry bones relates to the House of Israel and their rising up (and their return to Palestine), and the thing has been fulfilled upon the great English nation.

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## CHAPTER XV.—THE MYSTERY OF GOD.

THIS mystery is quoted in the 11th chapter of Revelation, and is closely allied with the little book, which is the Word of God.

The Angel declares that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared unto His servants the prophets.

According to John i. 1, the Word was God; consequently, the Word being God, the fact of its being, as the little book, associated with this declaration concerning the mystery of God, obviously places before us the



inevitable conclusion that the finishing of the mystery relates to the revelation of the prophecies, or to the propagation of the Word unto all countries. St. Paul refers to the Word of God as the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, which is Christ in you the hope of glory.

His words lead one to believe that the mystery whereof he spoke concerned the very events which concern the House of Israel, and which are recorded in this work, for they were to be shown the things to come (John xvi. 33). Thus they were enabled to particularise the events to take place in future times.

In 1 Tim. iii. 16 it is written, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

It is thus evident that the mystery and the revealing of the mystery applies to the interpretation of prophecy and to the fact that the Lord Himself appeared upon the earth to speak to His people—that Christ, as He declared unto His apostles, was God the Father, Son and Holy Ghost.

"Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? . . . He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John xiv. 8—21). "I and My Father are one" (John x. 30). "And He

said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses concerning Me. Then opened He their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remissions of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke xxiv. 47).

A time equals 360 years, and a time taken from the establishment of the Protestant faith, from the circulation of the Scriptures in 1535, and their establishment by the 39 Articles in 1563, will give the years 1895 and 1923.

The seventh angel began to sound after the second woe—in 1815; thus the mystery would be revealed between 1815 and the final date, 1923. This mystery must surely relate to the revelations recorded in this work—in the fact of the remission of sins, our hope of glory through Christ, and in the propagation of the testimony of Christ unto all nations, which was established by the British and Foreign Bible Society in 1910, Thibet being the last nation to receive the testimony. Colour and support is given to this view by the words of St. Paul in Romans xvi. 25, where Paul states, "Now to him that is of power to stablish you according to My gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Together with these is the revelation of Israel, comprising the great

English nations who are bound by the Ensign—the Word of God.

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## CHAPTER XVI.—SIGNS OF THE TIMES.

THE signs of the times were depicted by our Saviour to the Israelites, and are recorded in the Gospels. Christ declared, in answer to a question as to the signs that would forerun His coming, and after the destruction of Jerusalem had come to pass, that false Christs were to arise, and “nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name’s sake. And it shall turn to you for a testimony. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.”

These were to be the signs which were to be a testimony of the end and the coming of the kingdom of Israel.

The time of the persecutions concur with these, and are undoubtedly those spoken of in the various chapters of this work, which ended in Britain in 1689—1815, and in Europe, excepting Spain and Portugal, in 1870.

After these persecutions were to eventuate wars and

rumours of wars. The following may be quoted, which embrace all Europe and other nations, to wit, England, Russia, France, Germany, Austria, Turkey, Japan, America, Spain, the Transvaal, and others of lesser importance. With these wars have been allied the great earthquakes of Lisbon in 1755, which covered an area of 5,000 miles, and which caused appalling loss of life. It was at this time, after the tribulation of the persecution of the Reformers in 1685, that the sun was darkened and the moon, which was at the full, shone not until most of the night had passed away, and the stars fell in great numbers (Mark xiii. 26). Following Lisbon are those of Peru, Sicily, Jamaica, San Francisco, Italy, Japan, Messina, and many others.

With these signs are the signs in the sky—the display of Northern lights, the white, luminous night-clouds in 1894, followed by the turning of the sky to crimson.

With these are the plagues of London (1664), Syria, Russia, India, Turkey, Africa, of continual occurrence, followed by famines and destruction by fire and by flood.

These were to be the beginning of sorrows.

“Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And He shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one nation against another. . . . And then shall My Son be declared . . . and an innumerable multitude shall be gathered together . . . to overcome Him by fighting. . . . And Sion shall come, and be shown unto all men . . . and He shall gather another peaceable multitude unto Him; those are the ten tribes . . . and His

name is called the Word of God. But I beheld, and lo, He had graven Himself a great mountain [kingdom] and flew upon it " (2 Esdras xiii.).

"And there shall be upon the earth distress of nations" (Luke xxi. 2—5).

No better evidence is necessary to observe the state of the world than the evidence to be found in the chronicles of the events of the present day, which embrace wars and rumours of wars, famines, pestilences, earthquakes, shipwrecks, and the signs of prophecy concerning the great day of Israel.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke xxi. 31). "And the gospel of the kingdom shall be published in all the world for a witness, and then shall the end come" (Mark xiii. 10; Matt. xxiv. 14).

With the events previously mentioned is connected the publication of God's Word for a testimony unto all nations.

In 1910 the British and Foreign Bible Society succeeded in accomplishing the propagation of the Scriptures into the last nation, which was Thibet. They thus accomplished the fulfilment of the words relative to the witnessing of the Scriptures for God and His people concerning the coming of the redemption of Israel.

Another sign which concerns the great day of Israel is the restlessness of the Jews, and their eagerness to procure land and influence in the promised land, the home of our fathers. In the last days the House of Judah were to walk to the House of Israel, and both



Houses were to rise up together. They were to appoint one head. This head can hardly refer to the kingship, as by the words of God the descendant of David has succeeded to this position. It is therefore necessary to interpret the head as referring to the head or government of the kingdom, though it may be stated that the tribe of Benjamin, included with Judah as the House of Judah, joined their brethren in the islands, and with them appointed William of Orange to reign over them in 1688—9.

The Jews have in considerable numbers migrated from the various countries and have walked to, or joined, the great English nation. They have by so doing been enabled to succeed to offices in the kingdom, and, with the English, to elect representatives to form the Governments of His Majesty, and thus far have fulfilled the prophecy concerning them. It would be absurd to declare that the term walk to Israel means the assembling of all Jewry into Britain, especially when thousands of British subjects are annually leaving for other countries by reason of the place being too small.

Disraeli, himself a Jew, succeeded in attaining the highest position in His Majesty's kingdom, becoming Prime Minister. The Jews have thus far walked to Israel, and have undoubtedly been raised up towards the latter times of the period of affliction, which must surely end in the year 1914—17.

“Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick. . . . And I will make

them one nation in the land upon the mountain of Israel . . . and David My servant shall reign over them . . . even they, and their children, and their children's children for ever " (Ezek. xxxvii. 16—25).

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## CHAPTER XVII.—CONCLUSION.

THE reader must judge for himself concerning the words written in this work upon the prophecies and the way of the Most High God; yet I ask, Is it possible to doubt the truth of the living God, in the light of so much evidence based on fact which is irrefutable?

Can it be by chance that so many diverse prophetic accounts can be shown to relate to a single consummation? Can any aspersion be thrown upon the truth of God, of divine inspiration, and of the fulfilment of the Word of God, which has so much tangible evidence to support this great truth to the people and nations—which tells of the will of God with reference to His people, of their redemption through faith by the sacrifice on Calvary, of the blessing to the nations by the seed of Abraham, by Christ through His kingdom of Israel?

This was the great achievement fore-ordained from of old, when God spoke to His friend and servant Abraham. The seed of Abraham, of Isaac, and of Jacob were to become a nation of servants in the Lord, to win the earth for Christ. The Word of God proves that the scenes enacted at this time, during the conse-

cration and coronation of the King and Queen of the English Empire, were fore-ordained from of old.

This is the kingdom and the great mountain graven by Christ upon which He has flown, and has been shown and declared unto all nations. This is the kingdom which has overcome the great dragon by the blood of the Lamb ; which has cast out the dragon, the devil and his angels ; which has declared salvation unto all kingdoms, and tongues, and nations ; which is bringing forth the fruits of the Holy One of Israel. The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

The dry bones of the House of Israel have come together, and the flesh of righteousness has grown upon them.

From the four winds of heaven, from the four corners of the earth, have the elect been gathered to witness and take part in the great ceremony of the marriage of Christ and His God unto His people ; to proclaim the rising up of the tribes of Israel—the great mountain of holiness unto the Lord.

They have witnessed the magnitude of Israel's might upon the land and upon the sea. To the whole world has been shown the power of the holy people—the Zion of God. The fulness of the Gentiles have beheld it from far, and all nations have gathered to the rising up of the Israel of God, to take part in the great marriage.

It is to this great kingdom that the dominion of the whole world is to be given, for the Word of God is a witness of these things.

“Let them give glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of

war : He shall cry, yea, roar ; He shall prevail against His enemies. I have long time holden My peace ; I have been still, and refrained Myself : now will I cry like a travailing woman ; I will destroy and devour at once " (Isa. xlii. 12—14). Woe unto the inhabitants of the earth by reason of the last trumpet—yet to sound. Two woes have passed and, behold, the third cometh quickly !

The first woe passed in the beginning of the 16th century, when the first Reformers were annihilated. The second woe passed in the 17th century, when the Reformers were destroyed and the great nation of Israel overthrew the dragon. Thus but one woe remains to be enacted upon earth.

The political aspect of the world to-day undoubtedly points to the converging of events into one unavoidable crisis, which great crisis shall end the dominion of the Gentile rule of the earth and create a new world under the dominion of the rod of iron, the law of the ten commandments, and the precepts of Christ.

This great day will proclaim the end of Esau and the beginning of Jacob.

The events of history harmonise so perfectly with prophecy that one must give credence to the view that the great time is coming, to the astonishment of the world—to the time spoken of in the first verse of the 12th chapter of Daniel : "And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book."

Does the aspect of the nations and of the times point

to this event? Consideration must be given to the great jealousy of the nations and their antagonism each against the other, while their great armaments cannot but proclaim the fulness of the Gentiles, which is symbolical of the kingdom of the World.

The 2,300 years' persecution of the host and of the Church of Israel terminated in the era 1793—1815 (Dan. viii.—xiv.), according to the time given by the Angel to Daniel in chapter ix., which time dates from seventy weeks, or 490 years, before the Messiah (B.C. 490—2,300=1810). In 1793—8 the 1,260 years' persecution of the beast terminated with the judgment of Rome.

In 1808 the Emperor of Austria renounced by a solemn deed the ancient empire of the Cæsars and declared himself the first Emperor of Austria.

In the same year the Pope was compelled to resign all dominion over the Papacy for ever.

In 1867—70 was fulfilled a further judgment of Rome, taking place 1,260 years from the further enhancement of Popery by Phocas in 607, when the seat of the beast and the home of the Pope for ages was seized by the armies of King Victor Emanuel of Italy, and was declared the property of the Government of Italy.

By this act the blessing was fulfilled which is quoted in Daniel xii. 12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days"=1,335.

The overthrow of Popedom emancipated the States of Italy and of Europe, with the exception of Spain and Portugal, and secured to humanity the liberty which must march hand in hand with the good government of the people. The victory destroyed the barriers which



had locked the good Word of God from the nations, and enabled the glorious light to enter into the darkness, that the masses of humanity might have the privilege of becoming acquainted with the knowledge of God, and the redemption of the world through Jesus Christ, that through the fame and glory of Christ all the families of the earth should be blessed.

The fulfilment of these prophetic periods confronts us with the inevitable conclusion that there is but one final event to be enacted, which is the fulfilment of the seven times.

The computation of the Mohammedan calendar being lunar, it is found that the 1,335 years as applied to the overthrow of Rome may be applied as 1,295 years lunar to Mohammedanism. From the inception of Mohammedanism in 622, 1,295 years gives the year 1917. This year concurs with the end of the times of the Gentiles.

If we apply the same parallel of Romanism to Mohammedanism, we bring ourselves into harmony with the prophecies of Scripture which refer to the casting out of the horns of the Gentiles.

This event cannot but proclaim the blessing and the redemption of all Israel, the lawful owners of Palestine, who comprise the great Anglo-Saxon and Jewish race, and who at the end of the times in 1914—17 should become possessed of their own land, "to the intent that the living may know that the most High ruleth in the kingdom of men and giveth the kingdom of men to whomsoever He will." "And it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come

up out of the land: for great shall be the day of Jezreel" (Hos. i. 10, 11). "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3).







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